THE

RAGGED SCHOOL UNION

Magazine.

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Original Papers.

DESTITUTION AND CRIME,

WITH SOME OF THEIR CAUSES, AND A REMEDY SUGGESTED.

It is universally admitted that "prevention is better than cure." That destitution is the fruitful source of crime, and, in most cases, the unhappy fruit of improvidence and intemperance, daily observation and experience afford too much proof to admit of the possibility of a doubt. An inquiry, therefore, into some of the causes of those habits of the working classes, which result in destitution and delinquency, must be of importance. It can hardly be considered probable that men would voluntarily plunge themselves and their families into such extreme misery, unless there were some powerful inducements to influence them to such steps, which human nature is not able to resist.

That such inducements exist there is abundant proof. It is to these, which may be regarded as the root of much of the existing evils, that we are desirous to wield the axe, trusting, by the Divine blessing, great good will be the result. For example:—

One man, a calker, who was earning on an average £3 a week, seldom took home, towards the support of himself, wife, and five or six small children, more than 9*s*., or at most 15*s*. He rarely returned home sober. This man has now left his wife and family, and gone to sea. The poor woman is left to do the best she can for herself and her six small children. Thus, those who were once respectable, and ought to be so now, are reduced to extreme necessity. Three of the children have to thank the Ragged Schools for the education they have and are receiving.

It has often occasioned much surprise, that the homes of labouring men and mechanics, who have been in constant work, and in the regular receipt of good wages, should be so wretchedly furnished; their wives and children, as well as themselves, so sadly clad, and so scantily fed; so that, in multitudes of instances, the children are literally driven into

the streets, to seek by any means, honest or otherwise, to get a crust; their education being, at the same time, utterly neglected. The following facts, however, which are descriptive of some of the habits and customs with which such men are frequently entangled, will in a few words explain some of the causes, and remove the surprise.

One of the most prolific causes of improvidence and intemperance is to be traced to the fact, that many mechanics and labouring men are paid their wages at public-houses. While we rejoice to know that such is not the practice of many firms, yet we fear they may be regarded as the exceptions rather than the rule. Among some of the ship-yards, the following is the customary order of things:—The men work in companies of from four to twelve. One of each company is considered a leading man. This leading man receives the money for the whole company, and he divides it among the rest. The men meet at a neighbouring public-house, where they are accommodated with change, fire, table, and writing materials. Here they, as a matter of course, commence drinking with each other, and adding to the already long score, which has been marked up against them for liquors had during the week. They then become so much under the influence of drink, and also entangled in the amusements provided for them—such as cards, skittles, etc.—that they are little disposed to go to their homes and families. Instances have been known in which men, whose wages have amounted to 20*s*., 30*s*., 40*s*., and even 50*s*., have spent the chief part in drinking and gambling.

In one case, a man had spent his all. He then, in several small sums, borrowed of the landlord £3, so as to continue his gaming, hoping to win his money back. But he eventually returned home to his disconsolate wife and family with only 2*s*. This man had to work another fortnight before he could have any more money, and out of what he might earn during that fortnight, he would not only have to pay the running score, but some part of the loan also; and at the pay-table the same temptations would be renewed.

Can it be wondered, then, that in such cases, if there be an article of furniture in the dwelling, or tidy clothing in the drawers, it should be immediately pawned or sold? It is quite evident, then, that while the working man is bound up with such a ruinous system, the chances are all against him. It is by such customs that many a comfortable home has been reduced to wretchedness and misery.

About six years ago, an accident happened on board a newly-built steamer: some of the valve pipes bursted, and six men were killed. A subscription was immediately raised to assist the bereaved and suffering widows and orphans. A gentleman, one of the committee in trust of the fund raised, regularly gave to one of the widows her weekly allowance, namely, 7*s*. 6*d*. On one occasion this poor widow remarked, that as far as her weekly income was concerned, she was never so comfortable, for though her late husband was constantly in the receipt of good wages, yet it was a rare thing for her to receive from him a sum like that, he having generally spent most of his earnings in drink before he went home.

One poor woman, in the neighbourhood of Blackwall, who is a member of a Christian church, complains much of the public-house paying system, stating that her husband, who is a steady, industrious man, has, much to her grief and to his sorrow, occasionally returned home from the

pay-table in such a state, that she has reason to tremble lest he should finally fall into the common snare.

Another poor woman, being spoken to upon this subject, stated that her husband seldom came home from the pay-table sober, but generally drunk. When reproved, he always replied, "Well, I must go there for my money, or I should not get it."

A new dock, in the neighbourhood of Poplar, was nearly twelve months building; during that period, there were from one hundred and fifty to two hundred men employed. On an average, £50 per week were paid at one public-house, for liquors drank by these men during the week and at time of payment. On one occasion, the foreman paid the landlord £53. 15*s.* for intoxicating drinks alone.

A City Missionary, being thoroughly familiar with such facts, had his attention called to the subject; and, assisted by a friend who had witnessed the evil working of the system, wrote a letter to the Principals of one of the largest firms in Blackwall, a copy of which we have permission to lay before our readers:—

"*Poplar, October 27th*, 1851.

"To Messrs. ————

"Gentlemen,—During my visitation for nearly two years and a half, as a City Missionary in this parish, I have met with much distress amongst the working classes, and I am convinced that one cause arises from workmen being paid at, and settling with one another at public-houses.

"If, in large establishments, a room, or part of a workshop, were provided for workmen to settle with each other, instead of grouping together in public-houses, I feel persuaded it would confer a benefit on the families of the men, and would tend to diminish drunkenness and vice.

"Permit me, therefore, respectfully to call your attention to this subject, earnestly hoping you may be disposed to adopt the suggestion.

"I am, Gentlemen, your humble Servant,

* * * *

To this letter, the Missionary received the following reply:—

"*November 11th*, 1851.

"Mr. ——— presents his compliments to Mr. —— and begs he will look at the notice posted up at the gate here: he can afterwards see Mr. ——— if he thinks fit.

"Mr. —— is at liberty to make any use of the notice he thinks would be profitable."

The following is a copy of the notice posted up at the gate of the firm of Messrs. ————

"For the benefit of the families of the workmen employed in ————

"Messrs. ———— recommend the workmen to divide their money in the yard on pay-nights.

"Messrs. ———— are ready to provide each company with a separate room, with light and writing materials, that will act on the recommendation. And they will also supply them with needful change for their pay-table.

"They invite any and all workmen, who approve and will pursue this plan, to give notice by the leading men, at the counting-house, of such intention, that the necessary arrangements be made before next pay-day, that improved accommodation may subsequently be provided.

"Messrs. ———— would gladly receive any suggestions from the workmen to assist in carrying this object into effect.

"*November 11th*, 1851."

We most earnestly wish that the Principals of all other firms, both large and small, would follow this praiseworthy example; so that, while

the Ragged Schools, with their varied efforts to educate the ignorant and neglected, and to reclaim the wanderer and delinquent, seek to remedy the existing evils brought about by such and other means—such a plan, if but universally adopted, might prove, by the blessing of God, a great boon to many families. Thus many might be restored to the enjoyment of their long lost comforts; and others, who now enjoy a good home and warm fireside, the reward of honest and sober industry, might be prevented from losing theirs.

What a blessing it would be to see men liberated from such a snare; and behold them wending their way home with their hard-earned wages, to the great joy of a once sorrowful wife, and to the delight of a once neglected, but now happy, clothed, and well-fed family, and on the Saturday evening attending to the little preliminaries of a coming Sabbath.

THE HISTORY OF A RAGGED BOY.

A SUPERINTENDENT of a Sabbath School, situated in a large town in the north of England, was on one occasion standing at the school door, conversing with a friend. At that moment a little ragged boy, without shoes or stockings, was running by. The superintendent caught hold of him by the hair of his head, saying, "What are you doing, you dirty little fellow?" "I'm only at play," said he. "Can you read?" "No!" "Where do you live?" "No where!" "Where do you come from, my boy?" "Why, Paddy's Land, to be zure." "How long have you been from Ireland?" "I don-no." "Where is your father?" "All dead, zur." "All dead! why, who then takes care of you?" "Nobody cares about me." The tone in which this was said, was so sorrowful that it touched the heart of the kind man, who at once took him into a room close by; he had him washed, and placed in the school among the rest there assembled; the boy having attended regularly for a month, shoes and stockings were given to him, for which he was very grateful. He made great progress in reading, and was soon taught writing. He in a short time wrote so well, that he attracted the attention of a tradesman who wanted a warehouse boy. He was engaged, and gradually rose from the lowest to the highest grade of office in the establishment. He was eventually made salesman, and had a salary of £400 a year. He was faithful in the discharge of his duties, and was so esteemed by his employers, that they took him into partnership. Some years after, the eldest partner died, and the other retired from business, leaving the once ragged, ignorant, destitute, and uncared-for orphan, the sole proprietor of an extensive mercantile establishment. The Sabbath School was the means of conferring such benefits on him. It is no wonder, then, that he should in after life devote himself to promote the interests of such institutions. He became the superintendent of one, which numbered more than one thousand scholars. As there was no possibility of enlarging the building, he opened another school in a very destitute spot, about a mile distant, where not only a Sabbath School was established, but Day Schools also, and the Gospel was preached on every Lord's-day and Wednesday evenings. Subsequently, a church was formed, and he generously gave £700 towards the building of a spacious chapel and school-rooms. When the buildings were

finished, the church and congregation unanimously chose him to be their pastor; and the late Rev. Dr. McAll gave the charge on the occasion of his ordination. He is still diligently and successfully performing the duties of his high and responsible office, which he now fills by the providence and grace of God.

The above interesting and affecting history is much calculated to afford great encouragement to those who are engaged in the delightful work of Sabbath and Ragged School teaching. It seems to impress upon us, with increased force, the words of Scripture, "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good," Eccl. xi. 6; "Let us not be weary in well doing: for in due season we shall reap, if we faint not," Gal. vi. 9.

A WORD IN BEHALF OF THE RAGGED SCHOOLS.

The wheel of time moves round without cessation; and so it has done from the period when the morning and evening were called the first day; and so it will continue to do, until the Great Angel shall set his foot upon the earth, and, arresting its motion, shall swear, by Him that liveth for ever and ever, "that there shall be time no longer."

The revolutions of time throw up events big with importance: this, however, is not a wheel of chance, but of Providence; the same which Ezekiel the prophet saw in a vision; it is very high and full of eyes, embracing all events, and full of intelligence and wisdom. All things proceeding from it, come in due season and in order, whether in their own nature they be for weal or woe.

What a long succession of important events have thus arisen to man! Scarcely had its revolutions begun, when the promise of the Messiah was given; and in accordance with this promise, the covenant was made with Abraham, the law was given by Moses, and the long succession of events occurred, which were preparatory to the Saviour's advent. And since He came, and, as our Mediator and Advocate, has taken the administration of the affairs of the church into his own hands, many are the boons which have been granted in the form of reformations and revivals of religion; brought about, it is true, ofttimes by the sufferings and deaths of the chief agents; "but the blood of the saints has been the seed of the church," and has brought a blessing, instead of a curse, upon the world.

The great boon bestowed upon the church in our own times is the Religious Institutions, which have been called into existence and set in operation during the last fifty or sixty years. They are a kind of spiritual solar system, deriving light, motion, and order from Jesus, the great Sun of Righteousness; and greater harmony, and more perfect co-operation, is not to be found in the planetary system, than exists amongst many of these. Take, for example, the Tract Society, Bible Society, and the Home and Foreign Missionary Societies. These all move, each in its own sphere, never entering upon another's track, or crossing another's path, yet often blending their light, and adding to each other's glory and efficiency.

Amongst these is one—a small one, it is true—moving in an orbit, at a

very remote distance from the great Source of spiritual light and life, bordering upon the very regions of outer darkness; it is called, "The Ragged School." The sphere of its operations is, indeed, dark and gloomy, unapproached by any other benevolent or religious institution; yet its light is dispelling that gloomy shade which all but hides the line of demarcation between the regions of hope and mercy, and those of despair; for those it seeks to save are the wretched, the hopeless, and the helpless.

These are the institutions for which it is our privilege to advocate; we neither ask for them a Joseph's coat, nor a Benjamin's portion; but we would enlist your sympathies, and secure for them a share of your liberality, your labour, and your prayers. And shall they not have these? O yes, it cannot be that this child of Christian benevolence should become what its name imports, "a Ragged School," instead of continuing to be what it really is, a school for the ragged. The fruit of Ragged School instruction is already appearing! Ask those who have been engaged in the work. They have seen the dissolute reclaimed—the indolent and dishonest taught to obtain a livelihood by honest industry—those who were once the pest of society in the mother-country, emigrate to the colonies, and there become useful members of the new communities—and the depraved and heartless, who have given substantial evidence of their having become the subjects of grateful and affectionate feeling. Although much has been done, much still remains to be done. And are there no servants of the Lord standing idle? Are there none to whom He is saying —Go, work in my vineyard?

Let such hear the voice that proceeds from this opening year, and obey it. The time is short—the day is far spent—night is coming on—be not amongst those who bury their talents—work whilst it is day; and whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest, and so the blessing of those who were ready to perish shall come upon thee.

Essex. J. J. M.

The Emigrants' Corner.

THE following is a copy of a letter from a young man, who was sent out by the efforts of the Committee of Hoxton Ragged Schools. We prefer laying it before our readers as much like the original as it is possible for type to make it; but before doing so, we will give a short account of his history, with which we have been kindly favoured by the Secretary of the above schools. He states, that he was an exceedingly depraved young man; in fact, he was the chief of a gang of thieves, and the terror of Hoxton. In 1846, he was first met with, and prevailed upon to attend the schools. He had no mother, and his father was a pauper. He, therefore, had no home. He was so hardened that he feared neither police nor magistrate, and many parents traced the ruin of their children to his evil influences. After he had attended the school some time, he became very much altered; he sought and obtained admission into the Refuge, in which he stayed about eighteen months, when, in consequence of the Refuge being given up, he was again cast upon the wide world. He soon fell into trouble, was tried at Newgate, narrowly escaped transportation, and was imprisoned for twelve months. At the expiration of his imprisonment, his teachers obtained a situation for

him. He behaved so well that they made an effort, and succeeded in sending him out as an emigrant. The results are very gratifying, as the perusal of his letter will show:—

EMIGRANT'S LETTER FROM THE STATE OF NEW YORK.

[VERBATIM COPY.]

January 5th, 1851.

Joseph Brady—James Way—

whe are dear Sirs yours truley, kind Gentlemen all kind gentlemen Joseph Brady is very sorry that he as not rote before dear gentlemen I hope you are not angery with me I would have rote before to you only I have ad a law suit against the man that I first work for and when it come to trial I beat him and he ad to pay me for the six months work and I ad only ad work 3 months then I hired out again for 3 months at nine dollers per month and every thing found me, gentlemen all, I have got 30 dollers on interest for twelve months and I laid out 25 dollers for cloths now I can dress like a gentlemen I never was so happy in my life as I ham now, there is no want for food or money and there is plenty of work if any one will do it I can keep two pair of boots to my feet and six shirt to my back I would give hutchingson a shirt to is back boots to is feet if he was here, it is only foollish lushy falt, for when he came over he did not intend to work but he intended to steal for he wanted me and James come back as soon as we landed but i did not forget what mister rooke and Mr. Ansell and Mr. Cobden told me before we went if one wanted to do rong that the others was to leave im and so it was with me I left him and he turned to come back he went on a bout two miles and then ran after us again when I got work he did not want me to take the place he went on with James two miles further and James let him have two doller in money and he left im and came to me and told me he ad no money and I let him have fifty pence and then my master got im some work but he would not do it he left when he ad bin there about 2 weeks and we ant seen im since nor do we want to see him any mor for we are coforted and he is tormented James Way send is kind love to you gentlemen all Gentlemen we would like to know how william spexer the dancing doll and the ragged school imposter is we send our kind love to fred field and we hope he will have the chance to come out and do as well as we are doing Gentlemen we are now comforted if we ad ben in ingland we would have bin transported for we wer five weks in Gail and one week out of gail we send our kind love to marble smuggler an singsan and flash harrey that they will not have the job of sending us to Magakany more for swil there is no wateing round the bakers for bread or lomps of sorney or half of hams or the live stock Gentlemen I have not for got when I came to Mr. Cobdens house with a message from Mr. ansell and then Mr. Cobden said Bray I want you and then to my joy he brought me a bone and said here a bone for you brady, and when I got old of it I had a nough to last me a week God bless the gentleman that give me the bone I have got the hankerchief that you gave me when I had got non, but I will preserve it as long as I live and Mr. ansells coat to Mr. Woldridge I have taken my pen in hand to write these few lines to you, hopeing that you are in good as it leaves us two at preasent Sir we hope that you have got plenty of work to do as ve have J B do not for git the time when toas and bed ve have stated further on the commencement.

My D Comrades we rite these few lines to you hopeing you are all in good health as we are at preasant O Boys what Gloreyous it is to be out her plenty of food and plenty of money.

We remain yours truley

Joseph Brady—James Way.

January 15th, 1851.

Lord ashley and Lady Charlotte Stuart

we rite these few lines to you hopeing that you are in good health as we ar at preasant we rite to you to let you that the monney and intrest you have taken in us to is the means of makeing us bright men, but before we was a pess to scity and more so to Newgate the house of Correction, for J B ad bin in gale over seven times on summery conviction and thre times for or trial every one looked on us thieves and roges but in this contry respected as gentlemen when we think of the harships that when threw her it makes us cry kind friends do send Fred field and let im come to us I ham shore that he will do well but he never will in england, for his character

is to fur gone do Lady and Gentleman try to send him to us, and if he we will pay ten dolers each fore him to come to us so has he can recover his character as we are done

No more at preasant from your thankful and obedient friend
January 15*th* 1851 Joseph Brady and James Way

please to shew it to our friends and ask Joseph Bradys father to rite to him and give him the directions where to rite as I have rote to him twice and ad no answer Mr. Cobden and Mr. ansel you must rite for both of us and direct the lettor to Joseph Brady state of new York

County of Schenectady,
quaker st post office.

Poetry.

THREE VIEWS THROUGH TIME'S TELESCOPE.

PAST—PRESENT—FUTURE.

To be taken on New Year's Day, 1852.

I.

DWELLER in this favour'd clime,
Take the telescope of Time;
Look, with fix'd and anxious eye,
On the scenes that round thee lie.
See the swarms of ragged youth
Never taught the words of truth;
Pallid cheeks and matted hair,
Show the lack of food and care:
Shivering limbs, and shoeless feet
Pattering o'er the stony street;—
Timid forms, in arches damp;
Shrinking from the dreaded lamp
Of policeman passing on;
Trembling till his tread is gone:—
None regarded, none relieved,
None to school or home receiv'd!—
Cease thy gaze; for numbers vast
'Tis a picture of THE PAST!

II.

Look again!—What seest thou now?
Many a smooth and cheerful brow;
Many a form no longer weak;
Many a bright and blooming cheek.—
Some are, with a heart sincere,
Filling useful stations here;
Some are sailing o'er the wave,
With a spirit bold and brave:
Some are singing joyful strains,
Tending sheep on sunny plains;
Feeling neither cold nor care,
Breathing pure and fresh'ning air:
Hark! they bless, from day to day,
Christian people far away;
Who the Ragged Union plann'd,
In their own, their native land;

Uttering many an earnest prayer
For its Head and Members there;
Men whom England loves to view,
ASHLEY, and his helpers true!
Pause awhile, in thought sublime,
'Tis for crowds THE PRESENT TIME!

III.

Look again—and upward raise
Each regard, in sweet amaze:
Point thy telescope on high:
Search beyond the starry sky.—
There, beside the healing tree,
Numbers without number see:
Once they were of meanest birth,
Scorn'd and scouted on the earth;
Once they lurk'd in dark abodes;
Once they ran in downward roads;
Now the golden streets are trod—
They are "kings and priests to God."
Now the golden harps are strung—
Now the heavenly song is sung;
"Glory, honour, praise, and power,"
Are the strains of every hour.
Thus, through all eternity,
Shall the glorious FUTURE be!
Christian patriot, gaze no more,
Need for gazing now is o'er;
Much is yet to be achiev'd—
Much of woe to be reliev'd:—
'Gainst the coming of that day,
Watch and work, and give, and pray.

Temple, 1st of January, 1852. J. P.

INTEMPERANCE, PAUPERISM, AND CRIME.

IN Great Britain and Ireland, the following sums were expended in the year 1845. On—

	£.	s.	d.
Intemperance . . .	71,526,445	4	0
Pauperism	249,498	3	3
Crime	1,692,873	10	3¾
Total .	73,468,816	17	6¾

The total cost of prisons in Middlesex alone was, in 1845, £112,630. 2*s*. 0½*d*. In Lancashire, £35,172. 9*s*. 10*d*.; and in Surrey, £17,982. 1*s*. 4*d*.; whilst in 1846, the maintenance of the Metropolitan police cost £326,925. 13*s*. 5*d*.

This almost incredible sum of seventy-three millions, four hundred and sixty-eight thousand eight hundred and sixteen pounds seventeen shillings and sixpence three farthings may without exaggeration be raised to eighty millions, if we only add the cost of fever as the result of sanitary neglect on the part of the Government and local authorities, and of intemperance in the individual, and the loss of time consequent on intoxication. We have thus, at the lowest estimate, eighty millions spent annually in the production of crime, disease, death, and national and individual ruin. These are solemn facts, not gathered from the testimony of parties who might have special motive in placing the highest figures against the crime, disease, and intemperance of their districts, but from the undoubted authority of Parliamentary papers.—*Silverpen.*

INDUSTRIAL CLASSES.

BOYS' CLASS.						GIRLS' CLASS.			
No.	NAME.	Began.	Boys.	Hours per Week.	Occupation.	Began.	Girls.	Hours per Week.	Disposal of Products and Repayment of Outlay.
1	Agar Town	...	...	...	... ...	1848	80	2	Given, or sold at a low price.
2	Bere Street	1849	23	16	... ...	1848	24	4	Ditto.
3	Broadwall	1846	37	10	T. S.	1848	19	5	Sold at half-price.
4	Brook Street	1848	12	48	Horse-hair Picking. Wood Chopping.	...	...	...	Self-supporting.
5	Colchester Street	1851	10	6	S.	1851	60	20	Given as rewards.
6	Compton Place	...	...	...	... ...	1849	50	...	* * * *
7	Dolphin Court	1847	20	8	S.	1847	50	12	Sold at cost price.
8	Edward's Mews	1849	15	3	T.	1848	18	2	Given.
9	Exeter Buildings	1847	10	6	T.	1847	40	4	Self-supporting. Sold to children.
10	Field Lane	1848	70	4	T. S.	1848	50	4	Work for each other.
11	Foster Street	...	8	4	T. S.	...	...	5	Two-thirds repaid by boys' work.
12	George Street, Lisson Grove	1851	10	9	S.	...	...	...	Repays, except salary.
13	Girls' Refuge	...	...	...	... ...	1850	18	18	Repays half outlay.
14	Golden Lane	...	...	...	... ...	1848	80	2	Sold at half-price.
15	Goldsmith Row	...	...	...	... ...	1850	14	2	Ditto, and given.
16	Gray's Yard	1848	24	12	T. S.	...	56	12	Given as rewards.
17	Grotto Passage	1848	35	24	T. S. Mats, Nets.	...	27	4	Work for the Refuge and outfits.
18	Hoxton	...	...	...	... ...	1850	20	2	Instructed gratuitously.
19	Huntsworth Mews	1850	12	12	T.	1849	20	1½	Boys' repays, except sal., Girls' self-
20	John Street	...	...	...	... ...	1849	17	2½	Nearly self-supporting. [supporting.
21	Jurston Street	...	...	...	... ...	1850	35	4	Repays half.
22	King's Cross	1850	12	36	T. S. Wood Chopping.	...	...	...	Repays £88 out of £148.
23	Neale's Yard	1850	18	8	T. S.	1850	30	8	* * * *
24	Park Chapel, Chelsea	1850	20	4	T. S.	...	...	...	Repays one-third.
25	Pear Street, Duck Lane	1849	14	24	S.	1849	25	18	Pays for materials.
26	Phillip's Gardens	1850	9	4	T.	1848	15	4	Girls taught gratuitously.
27	Portland Town	1850	12	10	T. S.	1850	18	10	Repays one-third.
28	Richmond Street	1849	10	20	T. S.	1847	12	2	Girls instructed gratuitously.
29	Sermon Lane	...	...	...	... ...	1849	50	4½	No reimbursement.
30	Shoe-black Society	1851	40	54	Shoe-blacks and Broomers.	...	...	...	Supports the boys & pays expenses.
31	Spicer Street	...	...	...	... ...	1849	18	15	Trifling expenditure.
32	Thomas Place and Pleasant Place	...	...	...	... ...	1849	90	10	Repays outlay.
33	Union Mews	1849	17	4	T. S.	1845	26	4	Given or sold at two-thirds of price.
34	Westminster Refuge	1847	36	15	T. S. Leatherwork.	...	20	15	* * * *
35	Wilks Street	...	...	...	... ...	1847	25	10	Materials supplied gratis.
36	Yeate's Court	1850	8	6	T.	1849	30	2	Given to boys, sold to girls at ½ price.

Plans and Progress.

INDUSTRIAL CLASSES.

The commencement of a new year appears to be a very suitable occasion on which to review the state and operations of the Industrial Classes in our schools, and on the opposite page will be found a condensed summary of their condition, which I have compiled carefully (and it is hoped correctly) from returns kindly obtained for me by the Secretary of the Union. In these tables, T stands for "Tailoring," and S for "Shoemaking." The occupation of the girls' classes is in all cases needlework, with the addition of washing at the Girls' Refuge and the Gray's Yard School.

In every instance, without exception, the Committees express great satisfaction with the general result of the classes, and the benefits derived by the children thus employed amply repay the time, trouble, and money, laid out upon them.

This is the muster-roll of an army! An army of peace, order, happiness, and industry; and if in one view we could observe these fifteen hundred children at their work, what a wonderful scene of bustling activity would be presented! Jackets and trousers, cut, sewn, and fitted; frocks and pinafores finished by hundreds; cross-legged little tailors patching away with vigour; tidy little milliners, waging war with rags; a thousand sharp needles briskly plied; washing tubs foaming with soap; leather growing into boots and shoes, or pocket-books and picture frames; bristles neatly sorted, balls of worsted changed into stockings, and blocks of wood into faggots; babies squalling for food, washed clean and fed, nursed and set to rights.* Nets made for our fishermen, mats for our shoes, pavements "broomed," and boots polished—but none so bright as the sparkling eyes of the little workers, busy as bees and merry as larks. The happiness of this lively scene extends far beyond the circle of the children employed; their parents are benefited, their homes improved, their lanes and alleys are leavened with industry—London itself rejoices in the blessing.

Scholars are thus made fellow-workers with their teachers in reclaiming the outcast idler, and encouraging the industrious destitute. Parents must profit by the examples constantly exhibited before them. Useful trades are learned—order, cleanliness, decency inculcated—the characters of the children are developed, and the hearts of voluntary teachers strongly interested in their welfare. *Habits of industry*—yes, these are the most permanent effects—are formed and promoted in the children, and the work done by their hands is far less valuable than the work carried on in their minds. The study of Latin, Greek, and mathematics, is not meant solely to teach long words, hard sentences, or difficult problems, but to accustom the intellect to labour and reasoning, and to sharpen the wits for more practical use; and so also the daily exercise of the thimble, the hatchet, and the blacking-brush, prepares the fingers of children to be devoted to constant industry, and disciplines their minds for regular employment.

It will be observed, that in the opposite table, classes Nos. 4, 9, and 30, are marked as self-supporting, and 19, 20, 31, as nearly repaying the outlay. Gratuitous instruction given by ladies reduces the expenses in other cases, and in nearly all the products of the classes are given as rewards, or sold at reduced prices.

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* The ladies who read this Magazine will, I am sure, learn with great satisfaction that a public nursery is to be opened immediately in connection with the Huntsworth Mews School, in which the girls of the school will be employed in taking care of infants, and feeding them, for the payment of 3*d.* a day for each child.

The advantages of these occupations are not to be estimated by money. The largest pecuniary profits would be valueless unless moral effects were produced; but we may hope for a suitable combination of both descriptions of benefits, and perhaps those who manage the industrial classes in our schools may learn useful lessons from the results of each others' labours, now presented to them at one view.

But all the foregoing observations might apply to a merely worldly workshop. Kind hands might feed the bodies, and yet starve the souls of the children. Benevolence might clean and clothe them, without any fervent prayers for their sins to be washed away, and their souls to be robed with righteousness. Not so, thank God, is it with our schools. Human learning is sought after and valued, but Divine teaching infinitely more. Indolence may become industry, confusion be changed into order, and dull ignorance and vice replaced by knowledge and virtue; but there is a far deeper work watched by the anxious teacher, and for the advancement of which he pours forth his most earnest supplications at the Throne of Grace. He can aid this work by his advice and example; the industrial class can aid it also, and the ordinary lessons of the school; but the Holy Spirit must begin, continue, and complete this work, or all other agencies will be in vain. A heart thoroughly convinced of its own wickedness is what is hoped for; a simple faith in the crucified Saviour; and a reformation, not in manners, language, conduct, dress, or habits only, but a radical upturning of the inmost heart, abhorrence of self and sin, peace and joy in believing, zeal in obedience, and that dawn of life in the soul, which shall brighten at length into an unclouded eternal day.

Temple. J. M.

MEETING OF DELEGATES FROM THE RAGGED SCHOOLS.

A MEETING of Delegates from the Metropolitan Ragged Schools was held on Wednesday evening, December 3rd, in Field Lane Ragged Schools, the EARL OF SHAFTESBURY in the Chair. Seven subjects were proposed for discussion, with a view to the further improvement and more effectual working of Ragged Schools; but only four could be considered, the remaining three being deferred till the next meeting.

Prayer having been offered by the Rev. Mr. Prescott, the noble Chairman called upon J. MACGREGOR, Esq., to introduce the first subject, namely, "*Are there many scholars in the schools not of the destitute and neglected class? If so, what are the causes and effects? And what remedy should be adopted?*"

J. Macgregor, Esq., observed: That in the schools there were some not of the right class. He was anxious that the causes of this should be ascertained, and some remedy suggested. He considered one cause to be, *The natural reluctance there is for teachers to part with children to whom they have become attached!* He, Mr. M., would suggest that more Sabbath School teachers be sought to assist in the Evening Schools; so that, as the children became acquainted with them, they might be easily passed from the Ragged to the Sunday Schools.

He greatly objected to the admission or the retaining of children of a superior class in the schools, because they would become mixed up with children of a lower class, and the consequences must be of a very pernicious character. He would suggest, as a remedy, that if the removal of such a class were not practicable, the children should be classified. He, Mr. M., feared that there was too much anxiety manifested towards individuals than to a class—a proneness to confine efforts to children inside the school, and to overlook the needy without. It was his opinion that if a lower school were found necessary, then the present Ragged Schools were losing their distinctive character.

The subject was then fully discussed, and various sentiments expressed, and many

useful suggestions made by some ministers, members of the Committee of the Union, and the delegates. It was generally admitted, that, from various causes, in many of the schools, and particularly those which had been in existence some time, there were many who might be called an improved class. The force of education, and the benevolence of ladies, had greatly altered their appearance. Such things might be considered proofs of success. To turn such out would be only undoing what had been done. It was, however, suggested that great care should be taken in the first instance that only the right class be admitted. It was also suggested that City Missionaries, Scripture Readers, and District Visitors, should, in their various localities, when they meet with really deserving cases, give a note of recommendation to the superintendent of the Ragged School; but that the children's homes should be visited as often as possible by the teachers.

Lord Shaftesbury then rose, and said: Whenever children are found in our schools who are not of the right class, I mean children whose parents can pay, such children ought to be removed. I would not recommend the removal of any others. Circumspection should be exercised before children are admitted. It is needful, in efforts like ours, that our station be kept. The moment we get out of the mire and the gutter, that moment we get out of our sphere. There is a great tendency in efforts of this kind to rise above our work. When this work was first commenced, I anticipated uproar, and felt that much forbearance, discrimination, and perseverance were necessary. I found it so in Broad Wall, with my late friend, Mr. Miller. We had many there, who would neither "budge" nor learn, and they annoyed us exceedingly. The external appearance of the children is not, however, always to be taken as an index of distinction. We must not admit great numbers at one time. We should strive to have in our schools a continual succession, so that we could take a visitor to one part of the school, and say—These were once destitute and ignorant, but now improved; but those are now of the lowest class. Our attention must be directed to the ragged class exclusively. Lord Shaftesbury then called on Dr. ALDIS to introduce the next subject, namely, "*The sanitary condition of Ragged Schools, and their moral influence—Diet in Refuges—Available medical aid, to check and eradicate cutaneous and other diseases that may occasionally exist among the scholars.*"

Dr. Aldis said: That some of the schools were surrounded by unhealthy influences, and particularly referred to some in Westminster. Thought that a play-ground should be attached to the schools, and considered the admission of females of a certain class into the schools, which had been done in some instances, highly improper, having, as it must, a demoralizing tendency. Dr. Aldis then stated, that he was of opinion, that where they professed to feed the children, solid meat should be given at least three times a week. Dr. Aldis was not aware of the existence of any "cutaneous diseases" at present in any of the schools, but considered that no guarantee that such should not be. He, Dr. Aldis, thought, in the present state of things, there was a great exposure to such a calamity. Suppose, for example, a boy should be taken ill with fever in any of the schools, he must be sent to the Refuge till the hospital could take him in. Some say Refuges should not be made hospitals; so said he, but he considered the present state of things was likely to make them so.

Lord Shaftesbury observed, that there could be but one opinion upon the subject, and as time was rapidly advancing, he should call on Mr. W. FERRY to introduce the next subject, namely, "*The system of instruction best adapted for Ragged Day and Evening Schools; and the means available for teachers to improve their qualifications.*"

Mr. Ferry confined his observations to the work of paid teachers, and said: That in order to do any kind of work well, it was important that both those who labour and those who superintend that labour, be thoroughly acquainted with the best ways and means for its completion. The Ragged School system is peculiar to itself. It is a system

instituted for the education of a class of children which other schools, according to their constitution, cannot reach. The importance of bringing such a class under an effective course of religious, intellectual, and moral training, is self-evident. The systems of education adopted in the present day might be classed under three heads. First, The *Individual*, as in private Day and Boarding Schools. Secondly, *The Monitorial*, as in National and British Schools. Thirdly, *The Collective*, as in Infant Schools. The system best adapted for infants would be unsuitable for juveniles, and that best adapted for juveniles would be unsuitable for infants. The purely monitorial, or purely collective, would prove a failure. To succeed, therefore, there must be a blending of the two. Mr. Ferry having then made some general remarks on the importance of paid teachers possessing natural qualifications, and necessary mental qualifications being secured to them, stated that the Committees of the Borough Road Schools, and the Home and Colonial School Society, Gray's Inn Road, would kindly permit any paid teacher appointed to a Ragged School to attend the lessons given there daily, or on the evenings of Mondays, Wednesdays, and Thursdays, free of all charge—the only conditions required being an official letter to the secretary of either of those institutions, countersigned by the secretary of the Ragged School Union.

This subject was briefly discussed. It was suggested as desirable that all paid teachers, before entering upon their work, should attend the training classes at the Normal Schools, and that paid teachers should have more association among themselves than hitherto.

Lord Shaftesbury then called on Mr. W. LOCKE to speak upon the next subject, namely, "*Are not social meetings better adapted for advancing the interests of Ragged Schools than those of a more public and expensive character? If public meetings be essential, would not one be sufficient for the schools in the same locality?*"

Mr. W. Locke observed: That he had been led to introduce this subject for consideration of the delegates, because of the various difficulties which he had experienced. One great obstacle had been, the difficulty of obtaining a sufficient supply of good speakers. And in such cases, gentlemen who knew and did the work were unwilling to appear on the platform, because they could not speak as well as some of the reverend gentlemen and others who might be present. He (Mr. Locke) had often thought that statements from practical men did much good, and such men would be willing to speak at a social meeting, while at public meetings they would not say a word. Another objection he had to so many annual meetings was, that frequently they did not pay their expenses. He thought it would be more effectual if meetings of a more social character were held, and those meetings held in the locality of the schools; then persons living in the neighbourhood might be induced to subscribe, they having an opportunity of seeing what good is doing. He would suggest that if public meetings must be held, that instead of being held every year, they be held once in every two or three years.

Lord Shaftesbury then rose, and said: "I have as much right to speak on this subject as any one. It has been common for me to take the chair at as many as twenty-five public meetings in one year. I at first thought it my duty to do it. But I must say, that now I very much agree with the remarks of Mr. Locke. I think it most desirable that meetings should be held in the locality of the school, and, if practicable, in the school-rooms themselves. An interest in the neighbourhood will best secure the efficient working of the school. There are, however, some important schools that should have annual meetings of a more public character. But I must confess that I have seen but little good resulting from meetings being held in the Hanover Square Rooms, or Music Hall, Store Street, except for schools in the locality. Many come only from curiosity, and the expenses in many instances are not covered. But, notwithstanding, such meetings must not be entirely suppressed.

The Doxology was then sung, and the Benediction having been pronounced, the meeting separated.

CONFERENCE AT BIRMINGHAM, DEC. 10, 1851, ON PREVENTIVE AND REFORMATORY SCHOOLS.

THE requisition for the above was signed by the following gentlemen:—

JOHN ADAMS, Sergeant-at-Law, etc.
* JOSEPH ADSHEAD, Manchester.
WILLIAM BEAUMONT, first Mayor of Warrington.
GEORGE BELL, M.D., Secretary of the Original Edinburgh Ragged Schools.
* FRANCIS BISHOP, Minister of the Liverpool Domestic Mission Society.
* CHARLES HOLTE BRACEBRIDGE, on the Committee of the Warwick County Asylum.
* THOMAS CARTER, M.A., Chaplain of the Liverpool Gaol.
ALEXANDER MCNEEL CAIRD, Procurator Fiscal of Wigtonshire.
* EDWIN CHAPMAN, Hon. Sec. of the Bristol Free Day and Evening Ragged School.
* JOHN CLAY, M.A., Chaplain of Preston Gaol.
GEORGE DUNCAN, Treasurer of the Original Edinburgh Ragged Schools.
* JOHN FIELD, M.A., Chaplain of the Berkshire Gaol, Reading.
WILLIAM GLADSTONE, Treasurer of the Philanthropic Farm School, Reigate.
WORONZOW GREIG.
R. V. GREVILLE, D.D., Edinburgh.
THOMAS GUTHRIE, D.D., Edinburgh.
GEORGE HAUS HAMILTON, M.A., Chaplain of the Durham County Gaol.
EDWARD HERFORD, Coroner of Manchester.
* M. D. HILL, Q.C., Recorder of Birmingham.
LEONARD HORNER, one of Her Majesty's Inspectors of Factories.
* JOSEPH HUBBACK, Hon. Sec. of the Liverpool Industrial Ragged Schools.
JOSEPH KINGSMILL, M.A., Chaplain of Pentonville Prison.
* WILLIAM LOCKE, Hon. Sec. of the London Ragged School Union.
LYTTELTON.
JOHN SHANK MORE, Professor of the Law of Scotland in the University of Edinburgh.
* JOHN W. NUTT, Hon. Sec. of the York Ragged School.
* W. C. OSBORN, M.A., Chaplain of the Bath Gaol.
CHARLES PEARSON, Solicitor to the City of London.
DAVID T. PERRY, Hon. Sec. of the Glasgow Industrial Schools.
* DAVID POWER, Recorder of Ipswich.
* H. TOWNSEND POWELL, M.A., Hon. Sec. and Chaplain of the Warwick County Asylum for the Reformation of Juvenile Delinquents.
RALPH RICARDO.
EDWARD RICE, D.D., Head Master of Christ's Hospital.
JOHN SMITH, Governor of the Edinburgh Gaol.
HENRY STEPHEN, Sergeant-at-Law, etc., Treasurer of the Industrial Branch of the Bristol Ragged Schools.
JAMES STEWART, Barrister, and Treasurer of the Law Amendment Society.
* JELINGER C. SYMONS, B.A., Barrister-at-Law, etc.
* JOHN TAYLOR, Hon. Sec. of the Manchester Juvenile Refuge and School of Industry.
* ALEXANDER THOMPSON, Chairman of the Aberdeen County Prisons' Board.
E. CARLETON TUFNELL.
* SYDNEY TURNER, M.A., Chaplain of the Philanthropic Farm School.
RICHARD WALLIS, Editor of the "Hull Packet," and Sec. of the Hull Ragged School.
WILLIAM WATSON, W.S., Sheriff-Substitute of Aberdeenshire.
JOHN WIGHAM, Jun., eleven years a Director of the Prisons of Scotland.
* WILLIAM WOLRYCHE WHITMORE, Dudmaston Hall, Bridgenorth.

Those gentlemen marked * attended and took part in the Conference; and also the following:—M. MILNES, Esq., M.P., J. MACGREGOR, Esq., of London, C. B. ADDERLEY, Esq., M.P., C. JENNER, Esq., of Edinburgh, and several others: as well as the Hon. Miss MURRAY, Miss CARPENTER, and Mrs. JAMESON.

Letters were read from Lord BROUGHAM, Lord LYTTELTON, The Earl of HARROWBY, The Bishop of MANCHESTER, The Dean of SALISBURY, Capt. CLIFFORD, M.P., W. SCHOLEFIELD, Esq., M.P., Rev. J. A. JAMES, Rev. Dr. MCCRIE, Rev. Dr. GUTHRIE, Rev. Dr. CANDLISH, and others, approving of the objects of the Conference, and regretting their absence.

THIS important Conference was attended by Mr. WILLIAM LOCKE and JOHN MACGREGOR, Esq., as a deputation from the Ragged School Union. Nearly fourteen hours were spent in earnest exchange of ideas and details of facts—the result of

experience derived by men who had long laboured among our neglected and criminal population in different parts of Britain.

We are compelled to be very brief in our summary of the proceedings, which were of a preliminary character, but may possibly lead to most important results, very materially affecting Ragged Schools, not only in the metropolis, but throughout the country. A few points were brought prominently forward, on which entire unanimity prevailed, and we must content ourselves for the present with stating these, without committing ourselves to decided opinions on the subject, till it is further canvassed and developed. We are glad to see that our Union is represented upon the Committee entrusted with the further prosecution of this important work; and we pray that He who ordereth all things after the counsel of his own will, may guide our friends in so noble a cause to a successful issue, to the increase of his own glory, and of the happiness of our fellow-creatures. The points upon which all seemed agreed were chiefly as follows:—

That though Ragged Schools and similar institutions were doing a vast amount of good to the neglected class, yet in most localities they were cramped and hindered from want of funds, and that all the agencies yet at work were totally inadequate to check the increase of juvenile crime.

That voluntary agency was not equal to the work, and that support was needed from some regular and adequate source.

That where parents neglected or perverted their offspring, the public should interfere and see justice done; but that parents who could pay should not be permitted to escape doing so.

That there were large numbers of children in our large towns, of the vagrant class, who needed food and some industrial training, (to fit them for future life,) as well as moral and religious teaching.

That for such children book-learning should be secondary to moral training and instruction in some trade or handicraft.

That no great good would ever be done to this class until some power were given to the police or parish officers to enforce attendance at a school of some kind, and until street-begging should be effectually put down.

That it is a great mistake to treat juvenile delinquents, especially those under twelve years, in the same manner as hardened criminals; and that Correctional or Reformatory Schools were needed for such classes rather than prisons.

That the present treatment of this class, through means of prisons, etc., was radically bad, and in every case doing more harm than good, tending to increase and perpetuate crime, rather than to repress or diminish it—the re-commitments being in most cases 40 or 50 per cent., and in some 70 per cent. on the commitments.

That Reformatories (the few that exist) were doing much good; the reformations being 40 and 50, and in one case 80 per cent. of the admissions.

That prisons were far more expensive than Ragged Schools, Industrial Schools, or Reformatories, merely considering the current annual expense; and

That in every respect Prevention was better than Cure.

In accordance with these views, the following Resolutions were unanimously adopted, and confirmed by a Public Meeting held the same evening:—

"1st.—That the present condition and treatment of the 'perishing and dangerous classes' of Children and Juvenile Offenders deserve the consideration of every member of a Christian community.

"2nd.—That the means at present available for the Reformation of those Children have been totally inadequate to check the spread of Juvenile Delinquency; *partly* owing to the want of proper Industrial, Correctional, and Reformatory Schools; and *partly* to the want of authority in Magistrates to compel attendance at such Schools.

"3rd.—That the adoption of a somewhat altered and extended course of proceeding, on the part of the Committee of Privy Council, is earnestly to be desired for those Children who have not yet made themselves amenable to the law, but who, by reason of the vice, neglect, or extreme poverty of their parents, are not admitted into the existing Day Schools.

"4th.—That for those Children who are not attending any School, and have subjected themselves to police interference, by vagrancy, mendicancy, or petty infringements of the law, legislative enactments are urgently required, in order to aid or establish Industrial Feeding Schools, at which the attendance of such Children shall be enforced by Magistrates, and payment made for their maintenance, in the first

instance from some public fund, power being given to the public authorities to recover the outlay from the Parents of the Children.

"5th.—That legislative enactments are also required in order to establish Correctional and Reformatory Schools for those Children who have been convicted of felony, or such misdemeanours as involve dishonesty; and to confer on Magistrates power to commit Juvenile Offenders to such Schools instead of to Prison.

"6th.—That the following Gentlemen form a Committee, with power to add to their number, to adopt such measures as they may think desirable, in order to obtain the requisite Parliamentary enactments, as well as to prepare a Memorial to the Committee of Council, and for the attainment of the specific objects laid down in the foregoing Resolutions."

By these Resolutions, the Committee, of which a list is appended, was appointed to undertake the necessary preliminary steps in London:—

D. Power, Esq. Mr. W. Locke. J. Macgregor, Esq. Rev. S. Turner.

With the following gentlemen from various parts of the country:—

M. D. Hill, Esq., Recorder of Birmingham; Rev. J. Field, Reading; A. Thomson, Esq., Aberdeen; H. J. Grant, Esq., Bristol; Dr. Bell, Edinburgh; Rev. W. C. Osborn, Bath; W. Campbell, Esq., Glasgow; E. W. Nutt, Esq., York; A. M. Caird, Esq., Wigton; Rev. E. Clay, Preston; Joseph Hubback, Esq., Liverpool; J. Conder, Esq., Birmingham.

At a Committee Meeting held after the Conference, other names were added; and it was resolved, That the result of this Conference, together with a list of the principal gentlemen present, be laid before Sir George Grey, by a deputation, consisting of Rev. S. Turner, Rev. J. Field, Rev. W. C. Osborn, D. Power, Esq., J. Macgregor, Esq., and Mr. W. Locke; and that D. Power, Esq., be the Treasurer; also, that the Rev. Sydney Turner, and John Macgregor, Esq., be the Honorary Secretaries of this Committee.

An interview has already been held with the Home Secretary, and a statement of the objects and desires of the Conference prepared for the more formal deputation; also a memorial to the Committee of Privy Council, in accordance with the Resolutions passed by the Committee.

BIBLE PRIZES.

In the *Band of Hope Review*, a series of questions are proposed every month, which can be answered only by a diligent examination of the Bible, and as a stimulus to children to "Search the Scriptures," prizes are given to those who return the best answers. We intend to adopt a similar plan for the children attending our schools, and we feel sure that the teachers will assist us in carrying it into profitable effect. As a commencement, then, of this new scheme, one of our correspondents begs to offer, with our sanction, six prizes, to be given to the best answers returned by children attending our schools to the questions proposed below, under the following conditions:—

1. The answers are to be in writing by children attending Ragged Schools, and being not more than fourteen years of age.

2. The answers to be given from the Bible, and not quoted from any other book.

3. Each successful competitor to be prepared to prove that the answers are his or her own.

4. Answers to be sent in by the last day of each month, and the prizes to be mentioned in the Magazine printed a month afterwards.

The Scripture texts and answers are to be written in full, and not merely referred to, and *the name, age, and school* of the boy or girl giving the answer must be stated. The children will do well to send their answers through the superintendent of their school, and the prizes will be forwarded in the same manner.

For the best answer to each of the following questions, 2*s.* will be given.

For the next best answer to each, 1*s.* will be given.

1.

Where does St. Paul mention what David wrote in a psalm about the wickedness of man?

2.

In what verses in the Bible is a schoolmaster spoken of?

3.

Give a verse from each of the Gospels in which Christ bids us be honest.

In future, the *questions* will appear in Our Children's Magazine, and the answers and prizes in the large Magazine; and the teachers of the schools are requested to acquaint themselves with the "conditions" laid down for competitors, and to explain them to their classes.

Literary Notices.

The Sunday School Teacher's Class Register; The Sunday School Teacher's Class Register and Diary for 1852; and *Notes on the Scripture Lessons*, published monthly. Sunday School Union, Paternoster Row.

These little works are admirably adapted to assist Sabbath School Teachers in the discharge of their important duties. We most cordially commend them to their notice, believing that a regular use of them will render Sabbath School instruction more profitable and pleasant, both to teachers and scholars.

Bible Class Magazine. Sunday School Union.

A miscellany well adapted to senior scholars, junior teachers, and youth in general. It is highly calculated to promote their present and eternal good.

Tracts for the New Year.

1. To Sunday School Teachers.
2. To Sunday School Scholars.
3. To the Parents of Sunday Scholars.

These tracts are seasonable, interesting, instructive, and calculated to be useful in proportion to the amount of their circulation. Could they be placed in the hands of every Sabbath School teacher, scholar, and parents, extensive good must be the result.

Little Henry's Holiday at the Great Exhibition. Houlston & Stoneman, Paternoster Row.

This is an interesting little volume. It is well got up, full of illustrations, beautifully executed, and which cannot fail to interest the youthful mind. Her Majesty has been pleased to express her gratification at the work; a copy has been presented to the Prince of Wales, and subsequently six copies have been ordered for the use of the royal children. It is admirably adapted for a New-Year's Gift.

Correspondence.

To the Editor of the Ragged School Union Magazine.

Sir,—I hear some talk of your dropping the Magazine on account of the expense. For any sake don't do that, for every one I know reads it with increasing interest and pleasure, and will willingly pay double for it rather than not have it. If all who now get it *free* would send the small sum of *two shillings*, and when stamped, *three shillings* a year, surely it would pay; and no friend to the cause would, I am sure, grudge to do that if earnestly solicited to do so. I send mine for two years, hoping many will do the same; and wishing you every success,

I am, Sir, yours most truly,

A Ragged School Teacher.

[We have been busy in trying to retrench expenses and to increase the receipts in our Magazine account. We certainly intend to live at least another year. Our work, it is certain, will not in that time be complete, and we do not intend to quit the field till it is. Our anxiety will, however, be greatly lessened, and our power for doing good will be much increased, by the general adoption of the plan so kindly suggested by our Correspondent.—Ed.]

Intelligence.

CROWN SQUARE RAGGED SCHOOL.

The Annual Meeting of this school was held on Thursday, Dec. 4th, 1851, in Lion Street School Room, New Kent Road. The Chair was occupied by the Rev. W. Howieson, who opened the proceedings with an interesting and impressive address. The Report was read by J. E. Tresidder, Secretary. It stated, "the average attendance of boys to be 56, of girls 64, total 120. The average attendance of the Week Evening Classes is boys 25, girls 40. There is also a Girls' Sewing Class, held one afternoon in

each week, at which from 20 to 30 girls attend. A Savings' Bank had been opened, for the benefit of the scholars, on October 20th last. 62 of the children had become depositors, and the savings had amounted to £3. 11*s.* 6½*d.*

The Meeting, which was numerously attended, was addressed by Messrs. D. Pratt, J. G. Gent, J. Sears, S. Sturge, W. H. Watson, — Jephson, and W. E. Beal. The addresses were interesting, and of a practical character.

HAMMERSMITH AND CHISWICK RAGGED SCHOOLS.

The Second Annual Meeting of the above schools was held on Tuesday evening, December 9th, at the Albion Hall; Admiral F. E. V. Harcourt in the chair. The children of the schools, who were present, sang an appropriate hymn. The Rev. Mr. Dickenson implored the Divine blessing.

The Chairman then observed, That as Christ Jesus came to seek and "to save that which was lost," every professed follower of the Redeemer should in that particular strive to imitate him. He considered that to teach or proclaim the Gospel was one of the greatest privileges a human being could enjoy. He looked upon the class of children for whose benefit these schools had been instituted, as exposed to every vice; and but for such an institution, they would be entirely shut out from instruction. He regarded them as having special claim upon the sympathy, attention, and care of the Christian public.

The Chairman then spoke at great length in commendation of that noble institution, the London City Mission, which he said, with its band of faithful and devoted men, had dived into the depths of misery, discovered the wretchedness that existed, and made them known. But he could not say that that Society had been the means of establishing all the Ragged Schools. He, for instance, was connected with one in the neighbourhood of St. Giles's twenty-six years ago, and subsequently engaged in another, and both before the London City Mission was organized. But that institution had been the means of greatly increasing their numbers. The Chairman then spoke very strongly upon the Protestant character of the teaching in the Ragged Schools, as both highly important, and in his judgment eminently calculated to meet the exigencies of the present day.

The Secretary then read the Report. It stated, that this was the only school in the locality in which the evening instruction is given. That a paid teacher was employed three evenings in the week, as well as on Sabbath evenings. The receipts for the year had amounted to £38. 2*s.* 3*d.* The expenditure to £34. 19*s.* 5*d.*, leaving a balance in the hand of the treasurer of £3. 2*s.* 10*d.*

The meeting was subsequently addressed by the Revs. Messrs. Dickenson, Leechman, Leblonde, Isaac, and Mr. W. Ferry, of the Ragged School Union.

DUNCAN YARD RAGGED SCHOOL, DEPTFORD.

The Annual Meeting of this school was held in the British School Room, Tanner's Hill, on Tuesday evening, Dec. 16.

After a numerous company of teachers and friends had partaken of tea together, and the children had enjoyed a repast provided for them in their own school room, the Chair was taken by Colonel Alexander, of Blackheath.

The Rev. John Kingsford having implored the Divine blessing, the children sang a hymn. The Chairman introduced the business of the evening by a lucid and manly address, breathing a healthy tone of Christian feeling.

The Report took a review of the progress of the school for the past seven years. It was commenced in a small room in Flood Street; then they had eight voluntary teachers only. They subsequently removed the school to larger premises in Griffin Street, when a paid master was employed, and a Week Evening School commenced. They next took the present school room in Duncan's Yard, and engaged a paid mistress. A Provident Clothing Fund has been set on foot. 129 garments have been distributed among the children, and shoes costing about three pounds. £10 have been subscribed by the children. The Tailoring Class has been found very beneficial.

The average attendance of boys is 45, girls 23, and about 38 infants.

The Meeting was addressed by the Revs. J. Russell, Lucy, Pulling, Simpson, Major Rutherford, E. B. Henderhill, and Mr. J. G. Gent, of the Ragged School Union.

WOOLWICH RAGGED SCHOOL.

The Lords of the Admiralty having kindly granted the Committee of the above school the use of the premises formerly occupied as a guard house for the Royal Marines, at the east end of the dock yard, on Saturday, October 25th, the children had their annual treat, but which extended only to those who had not been to Charlton Fair, that being the condition previously understood by them. Great praise is due to the Committee who had the management of the room; it was very tastefully ornamented with dahlias and evergreens. The mottos at each end of the room being "Seek Wisdom" and "Love God;" both done with dahlias. There were other mottos at various parts of the room. The meeting was opened by singing an appropriate hymn; the esteemed superintendent, Mr. C. Dutton, then offered a most suitable and impressive prayer; after which, the children commenced with hearty good will the most agreeable part of the evening's entertainment, viz., that of partaking of the store of plum cake, buns, and tea, which had been so liberally provided for them. It was a gratifying scene to witness between two and three hundred poor children thus enjoying themselves. After they

had done *ample* justice to the good things, preparation was made for hearing a lecture from Mr. Beer, who had been engaged for the occasion, on Scripture History, with Pictorial Illustrations. Questions were asked by the lecturer on the subject under illustration, which were replied to with readiness and propriety by the children, evidently showing that much care had been bestowed by the teachers on that important point, the knowledge of the Scriptures. At the close of the lecture, the children sang the hymn, "There is a happy land." The dissolving views then followed, affording, from the variety of objects introduced, a great fund of amusement to the juvenile assembly: the whole concluded with a very striking likeness of her majesty, which was received by the little auditory with hearty cheers. The whole of the assembly then sang the national anthem, which terminated the proceedings of the evening's entertainment; the getting up of which reflects the highest credit on the teachers, and must have afforded them great pleasure in being the instruments of imparting to their charge such a source of enjoyment. We wish them God-speed in their next year's labours, and that support which an institution of this kind is deserving, one which commends itself to the support of the inhabitants of this town, where, from local circumstances, so many poor ragged boys and girls are to be met with.

IPSWICH RAGGED SCHOOLS.

THE Second Annual Meeting of the friends of the above schools was held in the Council Chamber, Town Hall, on Friday evening; R. D. Alexander, Esq., took the Chair. He said: They had met, as they must all be aware, to celebrate the second annual meeting of the Ipswich Ragged Schools, of the proceedings of which during the past year a report would be read. His valued friend, the Recorder for the borough, who had been the main stay of the schools, had condescended to attend and give his valuable assistance on the present occasion. It would not be desirable for him to take up much of the time of the meeting by way of preface, but he must be permitted to state that the principle involved in the establishment of Ragged Schools was one which every philanthropist and Christian must respond to. Children who had drunken parents, or who were sent by their parents in a systematic manner into the streets to obtain their living by trickery or by thieving, must, in a short time, become accomplished thieves, a pest to society, and injurious altogether to the country at large. They ought to be stimulated to use their best exertions, as Christians, in the support of an institution like the one they were met to advocate. (Hear, hear.) The Chairman then called upon the Secretary to read the Report.

Mr. J. Ray, the Secretary, read the Report, from which it appeared, the average attendance at the girls' school on the week day evening has been about 30 during the summer months, and 60 during the autumn and winter ones. On the Sabbath evening during the summer it has averaged 50, and in the winter months 65. At the present time the attendance is about 80—notwithstanding a great many have been persuaded to enter regular Sabbath schools, and several aided in getting situations. At the boys' school, the average attendance on the Sabbath evening throughout the year has been 62—and on the week day evenings during the summer months 24, and the winter ones about 30. The receipts for the year amounted to £53. 6*s*. 6½*d*; the expenditure to £52. 9*s*. 4½*d*.; leaving a balance of 17*s*. 2*d*. in hand.

Mr. R. Ransome said, the following Resolution had been placed in his hands:—"That the Reports which had just been read be adopted; and that while this meeting rejoices to hear that the number of children is fully kept up in both the Ragged Schools, it is with much regret they learn there is so much difficulty in finding teachers, as these schools are well deserving the hearty support of all true friends of the poor." He said, he felt it a privilege to be enabled to take any part in the proceedings of a meeting like the present, for he took encouragement, as they no doubt all did, in seeing so large an attendance that evening, because he felt it to be an evidence that the interest which was shown at their first meeting was not only maintained, but increased, the more especially when they considered how large a meeting was then being held in the Corn Exchange. He would ask, Could they be doing a greater service than that of doing good to their fellow creatures? Were they not interested, every one of them, in the well-being of the town? Were they not all interested in its good order? Did they desire to see their esteemed friend (the learned Recorder) presiding over the court adjacent trying a large number of prisoners? He thought not. Would not they rather welcome him to their houses, having nothing for him to do? As he believed that the Ragged Schools would be the means of lessening the crime of the town, and of improving the condition of society, he felt great pleasure in moving the Resolution which he had just read for their adoption. (Applause.)

The Rev. W. Notcutt seconded the Resolution, which was carried unanimously.

The Recorder (David Power, Esq.) moved the second Resolution:—"That this Meeting, being convinced of the deep importance of Ragged Schools and of Ragged Schools with Industrial Classes connected therewith, and believing that, under God's blessing, they will be of great service, both temporally and spiritually, to the class for whose benefit they are designed, pledges itself to combined and increased efforts to support the same." We hope in a future number to give the substance of the learned gentleman's speech.

The Meeting was also addressed by Mr. J. B. Dasent, Mr. T. B. Ross, the Rev. S. J. Rigand, Mr. J. Head, Mr. Grimwade, Mr. Prentice, Mr. B. Colchester, Mr. J. Ray.

Original Papers.

RAGGED SCHOOLS—

THEIR LOCALITY—OPERATIONS—CONDITION—AND RESULTS.

AGAR TOWN.

THE locality constituting the sphere of the operations of this School, was a few years since one of the delightful suburban spots, surrounding an adorning the busy metropolis of London. Then it was approached by pleasant meadows and cultivated fields, with rural turnstiles and winding pathways, from Islington, Holloway, and Camden Town. The shady trees, and the cooling waters of the Serpentine Canal, were exceedingly grateful to a passer-by on a sultry summer's day, and the City merchant or tradesman could here find recreation or retirement. A gentleman, attracted by the loveliness of the scenery, purchased the estate and erected a mansion. A few years only had passed away when it fell into other hands. The adjacent fields had become shorn of their verdure and beauty, thickly studded with dwellings, and crowded with inhabitants. The once lovely spot was now rendered so obscure, that access could only be gained by passing through narrow lanes and awkward turnings. It was let on building leases, varying from seven to twenty-one years, and houses, huts, and cabins were erected with surprising rapidity, and quickly inhabited by various classes and characters. This neighbourhood was thoroughly investigated by an agent of the London City Mission, and subsequently a visit was paid to it by the Editor of *Household Words*—from their reports, which are exceedingly minute and truthfully descriptive, the following extracts are quoted:—

London City Mission Magazine, November, 1846.

"There is one awful fact connected with the erection of this town, namely, that the chief part of it has been built on the Lord's Day, when men were industriously engaged in building and finishing their dwellings, as well as gardening. The sounds of trowels, hammers, and saws, constituted a truly awful discord, worthy of Satan, whose throne is erected here. At the east end of Cambridge Street, just by the Gas Works, were seen about six men laying the foundation of two dwellings, and a number looking on; by the next day these residences had been reared several feet. During the whole of the ensuing week nothing more was done; but on the succeeding Sunday afternoon it was observed that they had been reared one story, which, no doubt, was the result of another Sunday morning's work. It was observed to the wife of the man for whom they were being built, that they had been industriously engaged in building a house for this life on the Sabbath-day, but that it was feared the idea of building a house or making

Household Words, March, 1851.

"'What is the name of this place?' I asked. 'This here, Sir?' replied a woman, 'why, Hagar Town.' A dustman who sat upon the pathway, smoking a short, black pipe, with his legs dangling over the road, like a patient angler by a very turbid stream, 'You're as nigh,' said he, 'to the middle o' Hagar Town as you well can be.' . . . 'It's a rum place, aint it? I am forced to come through it twice a day, for my work lays that way; but I wouldn't if I could help it. It don't much matter in my business, a little dirt, but Hagar Town is worse nor I can abear.' 'Are there no sewers?' 'Sooers? Why the stench of a rainy morning is enough fur to knock down a bullock. It's all very well for them as is lucky enough to have a ditch afore their doors; but in gen'ral everybody chucks everything out in front, and there it stays.' . . . 'Is the whole of Agar Town in such a deplorable state as this?' I asked. 'All on it! Some places wuss. You can't think what rookeries there is in some parts. As to the roads, they aint never been done nothink to.

preparation for eternity had had no place in their minds. She merely replied, 'The better the day, the better the deed; we poor people have no time to do our work on any other day.' The town is not lighted or paved. It is passable in dry summer weather, but in winter or wet weather, there being no pavements or made roads, it is one mass of quagmire.

"As to the character of the inhabitants, there is a mixture of hard-working mechanics and respectable poor people, with the lowest grade of society. The west end is the best, especially near Oxford Street; but as you near the east, the scenes that meet the eye, and the sounds that fall on the ear of the Christian visitor, show that there live here, not only the ungodly, but the exceedingly depraved, wretched, and degraded.

"The town contains 514 houses, or tenements, 50 of which are either unoccupied or unfinished, which leave 464, inhabited by 698 families. In the 698 families there are 2,960 individuals, of whom 382 are children under three years of age, and 818 children between three and twelve, which leave as many as 1,760 persons from twelve years of age upwards. Of the 698 families, only 155 professed to attend any place of worship; 445 families acknowledged that they never went to church or chapel, most of them without any sense of shame, some ridiculing the very idea of going to such places, while others pleaded the common excuse of want of time, or the lack of suitable clothing. Among these families were found 75 adults, all above twenty years of age, who said they could not read; and some remarked, that they should be glad of an opportunity to be taught. 132 families were without the Scriptures; many said they had no Bibles, but had neither time nor inclination to read them; and not unfrequently did the husband have to ask the wife, and the wife the husband, whether they had such a thing; while, in many instances, the children could not tell.

"Generally, the people were very civil, and many remarked that it was high time something was done for bettering the condition of the place."

They aint roads. I recollect when all this place was gardeners' ground; it was a nice, pooty place enough then. That aint above ten or twelve years ago. When people began to build on it, they run up a couple o' rows o' houses oppersite one another, and then the road was left to make itself. Then the rain came down, and the people chucked their rubbidge out; and the ground being nat'rally soft, the carts from the brick-fields worked it up into paste.' . . . Crossing a bridge—for the canal takes a winding course through the midst of this Eden—I stood beside the Good Samaritan public-house, to observe the houses which the dustman had pointed out, with the water 'a flowin' in at the back doors. Along the canal side, the huts . . . of many shapes and sizes, were closely ranged; every tenant having, as I was informed, his own lease of the ground, appeared to have disdained to imitate his neighbour. There were the dog-kennel, the cow-shed, the shanty and elongated watch-box styles of architecture. . . . Through an opening was to be seen another layer of dwellings at the back: one looking like a dismantled windmill, and another perched upon a wall, like a guard look-out on the top of a railway carriage. Every garden had its nuisance—so far the inhabitants were agreed—but every nuisance was of a distinct and peculiar character; in the one was a dung-heap, in the next a cinder-heap, in the third, which belonged to a costermonger, were a pile of whelk and periwinkle shells, some rotten cabbages, and a donkey. The inhabitants themselves exhibit a genuine Irish apathy. In Cambridge Row I observed that some effort had been made to get a crossing, but a sign-board indicated that it was to facilitate the approach to the back-door of the Good Samaritan. . . . The place in its present state is a disgrace to the metropolis. . . . In Agar Town we have, within a short walk of the City, a perfect reproduction of one of the worst towns in Ireland. These poor people cannot help themselves—toiling early and late, the struggle to provide for the ever-renewing wants of the day, exacts all their time and energies. Who will help them?"

A zealous friend to the education of the humble classes, deeply affected by the condition of this neighbourhood, sought and obtained the co-operation of a few Christian friends, took a small building, previously used as a skittle shed, measuring 30 feet long and 10 feet wide, the roof low, and the floor earth. It was fitted up chiefly at the expense of the Ragged School Union, and opened December 7th, 1845. It became so crowded with children, that the inconvenience and risk of health

rendered it expedient to build a school-house. A building 30 feet square was erected, capable of accommodating 250 children, at a cost, including all fixtures, of £250; to which has been subsequently added an infant class-room, 15 feet square, at a cost of £47. 5*s*. The new building was opened August 8th, 1847. About 1,500 children have been admitted since the opening, and enjoyed more or less of the benefits of the instruction imparted. It is continually occupied. There is a Sunday School—the morning average attendance is 100; afternoon, 256; evening, varying from 60 to 150, according to the number of teachers present: frequently 30 or 40 are refused admittance, there not being a sufficient supply of teachers to instruct them. About 100 children attend the Infant Day School. There is also a Week Evening School, averaging at present 55 in attendance. A Girls' Industrial School is held on Thursday evenings, conducted by voluntary teachers; about 112 children attend.

The success attending the operations is very gratifying. The improved appearance of many of the children in manner, cleanliness, dress, and intelligence, is encouraging. Some of the girls have been provided with situations, which they fill with credit both to themselves and their teachers. Several boys, who, when they entered the school were exceedingly wild and ignorant, not even knowing the alphabet, can now read the New Testament, and are employed at a factory near the school.

Nine boys and three girls have emigrated to Australia. Letters have been received from them, communicating the intelligence that all obtained situations and are doing well, and some of them are comfortably married. The gratitude expressed in these letters for the benefits conferred upon them is very pleasing.

A boy seven years of age, deaf and dumb, has been in the Infant School nearly three years, and a girl, similarly afflicted, about two years; both are taught to write, sew, and knit, are of cheerful dispositions, and take great interest in the proceedings of the other children.

A friend, who visited this institution in the month of October, 1846, thus describes the visit:—"There were 25 adults and about 20 dirty, ragged, ill-behaved boys present, bent on interrupting the teacher, who was giving a suitable address. At the close of the address, they commenced a great uproar inside, and as soon as they could conceal themselves by rushing from the school-room into the general darkness of the immediate locality, they commenced a shower of stones. One struck a poor man, who had been listening to the truth, a violent blow upon the head; he was led back into the room almost stunned. Several stones were thrown at me as well as at others, but I escaped unhurt."

The same gentleman visited these schools last month, and observed several children among the number present who were attending in 1846, and noticed "that, notwithstanding much of the wild and wayward disposition is still manifestly in them, the improvement in their personal appearance, the respect and subordination they show towards their teachers, and the advancement they have made in knowledge, are very gratifying and encouraging." Changes are continually taking place among the children here in consequence of the migratory habits of the parents. The improved scholars are draughted off to situations, to other schools, and even to other countries. Their places are, however, filled up by the ignorant, the filthy, and the ragged, who abound in the

neighbourhood, and, contrasted with those who have been benefited by the training, form a motley group. The latter of these, however, exert a most beneficial influence over the former, and facilitate the teachers in their efforts to make them yield to discipline and order.

In the Infant Class Room, which is only 15 feet square, are closely packed about 100 children. Their exterior appearance is creditable, but it is chiefly to be attributed to the liberality of the ladies of a Dorcas Society. These infants are now so effectually brought under discipline that they are instructed and kept in order by one gratuitous teacher, who can call every one by name, and who evidently has so gained upon their affections, that love induces them to obedience.

Although much has been accomplished by the efforts made in this school, in connection with other kindred labours to benefit this needy locality, increased exertions are still necessary. The preliminary difficulties only are yet overcome. "The harvest truly is plenteous, but the labourers are few." Gratuitous teachers are much needed. The whole of these interesting and useful operations are carried on for about £100 per annum, and we regret to add that the funds are not equal to the expenditure, much less to enable the Committee to add those desirable appendages to Ragged Schools—Industrial Classes for boys, Mothers' Meetings, etc. An extension of the liberality of the supporters of this school is most essential. Much of the precious seed of the kingdom is sown here. Prayer is of the utmost importance, that the Divine blessing may rest upon these labours of love, "like the cloud in the heat of harvest."

IRELAND: HER CURSE AND CURE.

"WHERE did you come from?" said we once to a half-naked starveling, as he unconsciously drew furrows in the mud with his black, swollen feet. "I coom frum Caurk, yer unnir," was the reply; and certainly it required few arguments to convince us that the answer was too true. It was useless inquiring further into his history. Of the particulars of parentage and other connections—the ever-available property of a London boy—he could tell us nothing. The amount of his knowledge seemed scarcely to extend beyond the miseries of his condition. "Poor, unhappy Ireland," thought we, "how dreadful is the wretchedness—how young the victims of that debasing priestcraft, that scourge of humanity, that has blackened thy fairest lands, and withered up the lifeblood of thy otherwise noble sons!" These wretched creatures seem to have descended to a deeper prostration than even the worst of our own "Arabs." The two classes of children often present a wider difference than exists between the educated and the ignorant. Pale, thin, acute, often affectionate, full of wit, sagacity, and intelligent cunning—we have ever felt the "London Arab" to be a creature of peculiar interest. But the poor Irish castaway—gross, dull, stupid, intractable—bears painful marks of a degenerated race, bruised, crushed, and down-trodden. In Liverpool, we have found them thick as the "frogs of Egypt" in every alley and lane; nor is London without its proportionate share; but they are not so numerous in Ragged Schools as in the vagrant wards of the workhouses. Very great difficulty is often experienced in disposing of those who attend. They seldom remain long enough to qualify themselves for emigrants, and their strong love of kindred—the last trace of their nobility—often prevent those who are eligible. Very few are sufficiently polished for Shoe-blacks or *Broomers*, and rarely are they successful in the errand-boy market, even where *not* informed that "no Irish need apply." What are we to do with them? "Leave them alone," says Dr. Wiseman, "they are the lambs of my blessed pasture, and must be cared for by the true

shepherds." But surely these are the only men, and theirs the only religion on earth, that would not blush and be ashamed to own them. Nor can we as men and Christians, having hearts to feel, see them groping in thickest darkness—even starving and withering in our streets, without making an effort to save them. But, with some happy exceptions, these efforts have never been very productive, and are likely to be prosecuted with greater difficulty in future through the desperate opposition of increasing swarms of priests and Jesuits. Still, the work though difficult is not impossible! Our weapon (the Bible) is the oldest, the most dreaded, because the deadliest enemy of Popery, and shall yet become its destroyer. It may be, as of old, that from among these very victims some noble spirits shall yet arise, and, free in the liberty of Christ, be found foremost in the coming conflict with the kingdom of darkness—for such a conflict is, doubtless, drawing nigh.

The moral effect of so large an admixture of these unfortunate creatures among our indigenous poor is decidedly pernicious. It is like the importation, in many respects, of a different species of immorality into neighbourhoods already overflowing with pollution. The "whisky-shops,"—those burning hotbeds of iniquity, that are turning the inhabitants of many of our lanes and courts into Saturday-night demons, were originated, we believe, by the Irish population, and by them chiefly are perpetuated, despite of all the exertions of the officers of excise. And yet, not only Papists, but some self-styled Protestants, will heap upon us all the anathemas they consider due to sectarianism, bigotry, and intolerance, if we try to reform these people or their children, *unless* we can do it *without the Bible!* As well might we try to wash them without water, feed them without food, or heal them without medicine. The common enemy of them and of scriptural truth has driven them here, groping in their blindness; and surely the sympathy we express cannot be sincere, if we withhold from them that very light by which alone they can see. We pretend, in our ragged work, to go to the root of the evils we seek to remove; but the root of Irish degradation and misery is Popery, and no weapon but "the sword of the Spirit, which is the Word of God," will ever be capable of wounding it. During several years' experience of Ragged School work in London, and among the poor generally, we have scarcely ever met with a ragged Irish child *who belonged to Protestant parents.* Why is this? Why is it that almost the entire importations of Irish misery are from the spiritual dominions of the *Santissimo Padre?* Let Mr. Creagh, a Roman Catholic magistrate of the county of Clare, give the answer. "Why is it," he asked, "that the province of Ulster, with an inferior climate, with worse and poorer land—why is it that the people of that province have continued, even during the past years of famine, comparatively independent and prosperous, while the people of this and the neighbouring province are steeped in ignorance, and suffer under privations and poverty? It is because that in Ulster the principle of self-reliance has been engrafted into the minds of the people. . . . . I would place it (the Bible) in the hands of every man, woman, and child in Ireland; because it is from that book the people of Ulster have learned the great principle and law of Providence, that 'man must earn his bread by the sweat of his brow.' I say it is this knowledge that has spread both self-reliance and individual exertion among the people of Ulster, and has led them to pursue habits of industry. Is it not the reverse with the people of this part of the country? Here they depend, not on their own exertions, but on the exertions of others. They rely on dragging from the farmer and landowner all their substance, to be scattered in the shape of in-door and out-door relief among them. But their instructors have not inculcated habits of self-reliance among them; nor have they taken care to instruct them in the words of the apostle, that 'if any man does not work neither should he eat.'" And yet that is the very book which the "spiritual guides" of Ireland are burning, amid oaths and imprecations, in her fields.

Strange that even educated Romanists will not, or dare not, believe in a truth so palpable. We trust that Connamara will very soon become another

living testimony to the truth of the same apostle's words, that, "godliness *is profitable unto all things*, having promise of the life that now is, and of that which is to come."

It is gratifying to see that Protestants in many parts of Ireland are beginning to manifest increased activity and life, which is being developed in schemes of evangelistic labour. From the report of a Ragged School meeting lately held in Cork, we learn that several schools have been established there, and are well attended by adults and children, chiefly Roman Catholics. The principal day school is efficiently conducted by a teacher, who was formerly a City Missionary, and actively engaged among the Ragged Schools in London. He was led to Cork by a singular Providence, we trust to do a great and important work. His health gave way when here, which rendered his removal indispensable; and accordingly, in August last, he proceeded with his family to Liverpool, where he embarked for America. When about five hundred miles off the coast of Ireland, they were overtaken by a terrific storm, from which the vessel was so much injured that they had difficulty in reaching land. So greatly was the health of his wife impaired, that he was obliged to seek employment in Cork, and abandon the voyage altogether. He was shortly afterwards engaged as master of one of the Ragged Schools, where, with the assistance of his wife, he now labours successfully. They have not only had to encounter the difficulties connected with ignorance and wretchedness in their lowest forms, but also priestly opposition in its native fierceness. Reference to these attacks were made by several speakers at the public meeting to which we have alluded, and which called forth the following rejoinder from the *Cork Examiner*. Our readers will at once see that the mode of attack is similar to that made upon Dr. Guthrie and his schools by the priests and their emissaries in Edinburgh:—

"What an unhappy country is not this of ours, where the cloven foot of bigotry shows itself under the garb of benevolence, and intolerance affects to conceal its revolting aspect under the mask of charity! A Ragged School has been established in Cork, ostensibly for the reformation of a class deserving the best sympathy of society; for they are at once the victims of its neglect, and the sacrifices to its progress. A nobler task could not be undertaken than that of reaching a helping hand to those poor and miserable children, whose utter destitution has exposed them to the corrupting influence of the streets, and the contagion of evil association. To educate and reform those young creatures would be charity in its most exalted sense, such as men and angels would applaud. But is this the object of the Ragged School which has been recently established in this city? We shall, as our best reply, direct the attention of the reader to the sketch which our reporter has given of the proceedings of the last evening's meeting, and to the pervading tone of the addresses delivered on the occasion. They might have been as fittingly delivered in Exeter Hall, in London, as in the ball-room of the Imperial, in Cork. Why not, we ask, be honest, and declare your intention at once? Why not proclaim it openly and fearlessly? The intention is to proselytise, through the agency of this school, and under the hypocritical affectation of charity. Oh! such charity is a hideous mockery in the sight of Heaven. If the object were not to entice young children to the school, for the purpose of inducing them to become Protestants, or anything but Catholics, why refuse to admit the Catholic clergymen of the parish within the walls of the school? We declare, on the part of those clergymen, their readiness to aid those gentlemen, who, by the way, were so badly supported on last evening, if their object be to act in the spirit of charity, and not in a spirit of sectarian hostility. They will not only subscribe, out of their own scanty resources, for the support of that school, but they will aid it by every influence which they can command, provided that they are met fairly and honestly, as becomes men professing principles of humanity and feelings of true compassion. All they ask is this, that they shall have the right to enter the school, to superintend the religious training of the *Catholic* children, and thereby assure themselves that there is no unworthy attempt to tamper with their faith. As a matter of course, they will gladly leave the control of the Protestant children, if any such there be, to the clergyman of that persuasion. Now we appeal to our Protestant readers, and ask, is not this as fair an offer as can be made?—and must not its refusal prove this much—that

the object is not to relieve the physical wants of those children, and to train them in the paths of virtue, but to make Protestants of them? We said, if there be any Protestant children in the school. The fact, we believe, is, that out of thirty children, twenty-five are Roman Catholic. Surely it is the *duty* of the Catholic clergymen of the parish to visit every school in which there are children belonging to their flock; and if the promoters of this school were really inclined to do good, they would invite the co-operation of those gentlemen, and solicit their influence in aid of a work of mercy. But the door of the school is shut in their faces, and they are indignantly denied admittance. We ask those Protestant clergymen of this city, who are respected for qualities which equally distinguish the true Christian and the true gentleman—do they approve of this cowardly and hypocritical scheme? We almost insult them by the question,

"We believe it is scarcely necessary to say, that the assertion made by one of the speakers, that the clergymen 'cursed' the school, etc., is one of those graceful fictions which pre-eminently belong to such occasions, and which produce so sublime an effect in Exeter Hall and minor theatres for this species of drama. Even now, these clergymen will assist the school, by their contributions, their influence, and their constant supervision, provided that the promoters act as Christian gentlemen should act, and not as the arrantest of Pharisees and hypocrites."

We cannot withhold from our readers the able and spirited reply of Mr. Farrington, which contains what we have long considered the best argument against the common charge of proselytising children. As well may they speak of proselytising the Kaffirs. We rejoice to see the Cork Ragged Schools having so able and temperate defenders, men who can fearlessly maintain their position in the true spirit of their Master:—

"SIR—I was grieved to read in your paper of the 19th inst., an article on the recently established 'Cork Central Ragged School.' Allow me to say, that the assertion with which you set out, 'That *bigotry* shows itself under the garb of benevolence, and *intolerance* under the mask of charity,' appeared to me utterly unsustained by the arguments which follow. Having well defined the true object of such institutions, viz.:—'to reach a helping hand to those poor and miserable children, whose utter destitution has exposed them to the corrupting influence of the streets and the contagion of evil association,' you proceed to assert that the object of the schools above named is not to do this, but to 'proselytise, through the agency of this school, and under the hypocritical affectation of charity.'

"On reading a statement like this, one naturally asks, Where is the proof? The answer is to the effect that the 'Catholic clergymen' cannot do as they please with regard to the school. And what is this? ONLY to enter the school, and superintend the religious training of all who may be called *Catholic* children. Now, Sir, if the children were *forced* to enter the school against their own will and that of their parents, there might be some plausibility in this demand. But the act, on the part of both, is voluntary, and so completely their own as to be persisted in, in spite of threats and violence. These juvenile vagrants and thieves, with no more to tempt them than a practically useful and a Scriptural, but unsectarian education, with barely so much food as shall *make their dishonest trade unnecessary*, heroically brave a storm of opposition to go where Christian charity is waiting to receive them.

"Your paper, Sir, has contained much in defence of religious liberty. Let me put a case: suppose a few gentlemen, moved by the outcast condition of the class you have so well described, and withal most deeply convinced that the word of God (I do not speak of any particular version)—that the word of God is the divinely-appointed source of true moral instruction—suppose I say, these gentlemen resolved on seeking 'to educate and reform those young creatures,' for whose education and reformation no others seem to care—have they not a *right* to do so, provided they use legal and peaceable means alone, and employ no force, and raise no mobs, and utter no abuse against those who do not approve of their plan? And if they were plainly given to understand, that certain persons would wish to exclude that very work which they had made the basis of all reformatory instruction, would they not be insane, or worse, to surrender to these persons the control of their proceedings?

"But the argument may be put on broader ground. What is it to *proselytise?* The customary application of the word defines it as *to gain over from one religious party to another.* Far be it from the promoters of the Cork Central Ragged School to make

their effort a mere stepping-stone to such an object! But what if they did?—To what *religion* do these juvenile profligates belong? I am accustomed, sir, to consider religion as the unfailing source of pure morality, and an individual morally reckless is to me a person of *no religion*. Of what religion is a pickpocket? Of what religion is a drunkard? To what faith and order do the abandoned of the streets belong? I read in the Apocalypse of the 'synagogue of Satan,' but I know of *no religion* which can reckon the characters described among his disciples. We wish to 'proselytise' the thief from thievery to honesty—the incipient drunkard to habits of sobriety—the unclean to holiness and the fear of God.

"And for my own part, it would concern me but little to know by what name they afterwards chose to call themselves, if but the fear of God and the love of the Lord Jesus Christ had veritably been planted in their hearts. For these realities of Christian character I care much,—for names and parties, in comparison, not a straw.

"There would be little to gain in finding fault with your estimate of Tuesday's meeting, though there were more than 120 where your reporter saw but 60. But this allusion defeats its own end. If the movement is so feeble as you wish to represent, what cause, Mr. Editor, have you and your friends for such alarm? Neither would it be desirable to spend time about wire-drawn distinctions between 'cursing the school' and denouncing all belonging to it—or on the question of the phraseology in which such words as 'heresy, hell, and damnation' must be set, to constitute a malediction. Whether such things are 'pleasant' as 'fictions' or not, in connection with facts they are painful and disgraceful enough.

"To those who may consider themselves the only representatives of the apostles in the present age, I beg to suggest that when the apostles themselves complained, 'Master, we saw one casting out devils in thy name, *who followeth not us*, and we forbad him;'—Jesus replied, 'Do not forbid him. For there is no man that doth a miracle in my name, and can soon speak ill of me.' We lay no claim to miraculous powers, but we are content that our efforts to do good should be judged 'by their fruits.'—Those fruits, thanks be to God, are already beginning to appear in the encouraging improvement of those hitherto neglected children, and until they be further developed let me entreat all to whom it may apply to ponder the advice of an eminent character in sacred history, 'Refrain from these men, and let them alone; for if this council or this work be of men, it will come to nought. But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.'

"I am, Sir, faithfully yours,

"Benj. Farrington."

Sincerely do we hope that the Irish Ragged Schools may increase and prosper; for, through such efforts chiefly do we expect that our over supply of ragged, starving immigrants will be diminished. When the Bible is found in "the hands of every man, woman, and child in Ireland," the manacles of spiritual tyranny will soon be broken, the withered *shamrock* will become green as the *thistle*, and the desert will rejoice and blossom as the *rose*.

A.

PAUPERISM *versus* RAGGED SCHOOLS.

"It is a trite argument now, that the reformation of one child, while it is far less hopeless than the reclamation of one old offender, is many degrees cheaper than the punishment of that one. Less hopeless experience proves by the annals of such institutes as this, which show scarcely a single case out of thousands where the incipient disease of vice has not yielded to the ameliorating treatment of kindness, and the removal of the cause—poverty. Cheaper; because directly diminishing pauperism, it, in the first place, reduces the amount we, as a community, pay for its support; cheaper, because trying, confining, or transporting one criminal, runs away, in some cases, with an amount equal to the whole annual expense required to feed, clothe, and instruct a schoolful of those who are to be prevented, by a simple process, from becoming criminals; and cheaper, in this far higher sense, that the reformation of one individual infinitely more than counterbalances the expense of attempts, even where ineffectual, at reforming many.

"These are 'Pleas' so obvious, that less than the eloquence of a Guthrie

might enforce them; but the best argument, after all, for our Ragged School, is to carry the ingenious sceptic, who has doubts about its usefulness, to the School itself, whether it be on the Castle-hill of Edinburgh, or at our own New Bridge-end. He is introduced, in the latter case, through a play-yard, where half-a-dozen little fellows, not very perfect, though quite decent in their attire, are amusing themselves with tops and boys' gear, and, if noise is a test of comfort, they are very happy. Ascending an outside stair, he turns into a somewhat spacious apartment; the roof indeed is not lathed and plastered, but there is all the more ventilation; everywhere, although things are homely enough, there is an air of perfect cleanness; two or three excellent maps hanging across, divide the apartment, in one end of which are the boys, in the other the girls. Let him look at either class, and what a strange study for the physiognomist or phrenologist are the faces and foreheads of the pupils. Some are countenances on which the traces of very early hard life are still visible; the lines of misery are scarcely yet effaced. There are others, free, good brows, which give unmistakeable evidence of shrewdness and talent; but on every face there is contentment. The teachers in both divisions are busy at the usual lessons; but, at the stranger's visit, the classes are united, and an exercise is gone through by individuals of either sex, chosen promiscuously. In the back seat there starts up a little fellow about twelve years and a half, who, caught half-naked, begging through the streets some fifteen months ago, can read his Bible like the best of us; another reads a verse or two of poetry; a third small youth, whose only occupation, till within a year or so, was selling matches through the streets, is proved, after trial, to be far the best speller in the place, where there are not a few very good; and so on. The procedure is as orderly, and the advancement in secular and Christian knowledge, of these once outcast and forsaken children —now clothed and in their right mind—as in the schools; and seems to have been *at least* as rapid as among the children of what are called the respectable classes of society. And now a hymn is sung by all united, and, as they sit and sing, with folded arms and serious looks, there is enough, whether in the whole scene, or in the music so touchingly chanted, to send something like a tear into the corner of the eye. This over, the ranks are marshalled, and, as each passes us, we have a graceful salute, made, though, we see, more in the spirit of familiar fondness to the amiable teacher, who stands by our side, than to us. Then down to the room below, where dinner waits; and, standing silently over the homely but substantial fare, a sign is made, when every eye is closed, and grace is said aloud. Enjoying themselves over their broth we leave them, earnestly recommending a visit to such a scene, and inviting public attention to the principles on which these poor children are made what they are. The leading and moving principle is that of kindness and love—the endeavouring by all means to win them back to trust and confidence in the kindness and love of teachers and friends; and, looking at the interests at stake, surely we may say that these are endeavours which a Christian public *is bound* to second, especially when the seconding costs so little, and is attended, as we have seen, with so great results."—*Ayr Observer, Sheffield.*

Poetry.

SPEAK TO HIM KINDLY.

Oh! speak to him kindly—the boy has a heart,
Pray think, ere you bid him in anger depart;
His tatters and rags will not darken your door;
It is not *his* fault he is dirty and poor!
Would you wonder to find him a rogue or a fool,
With Distress for his master—the street for his school?—

Some feeling of pride in his bosom may beat,
Though he stands at your door without shoes to his feet.

Do you question his story, and turn on your heel?
Starvation can teach him to beg and to steal;
Would you drive him to pilfer by scorn and rebuke?
Oh! a beggar has virtues as well as a duke.
Remember a man's not the wisest and best
Because of the star that may shine on his breast:
The poorest on earth may nobility own,
And a king be a villain in spite of his throne!

Yes, there's found in the garret again and again
A power that softens e'en poverty's chain;
A spirit of honest endurance, that brings
More comfort than throbs in the bosoms of kings.
Then turn not away from that fatherless boy—
His soul is not dead to the feeling of joy;
A kind word on his path like the sunshine will fall,
And his dull eye light up to repay you for all.

Oh! treat him not harshly—but win if you can,
The boy in his rags will be one day a man!
That urchin before you—so haggard and pale,
May live in a workhouse, and die in a jail!
Some virtue and truth may be found in him still,
Then turn not aside—you may save if you will:
Can you send him to grow to a knave or a sot,
While "*The Ragged School*" stands not a mile from the spot?

Then speak to him kindly—'twill cost you no more—
Oh, drive him not hungry away from your door!
But give him in pity a morsel to eat,
A coat for his back, and some shoes for his feet.
The ragged and homeless by Jesus are prized,
Remember that He was both poor and despised—
And oh! think on his words, ere impatient you be,
"*Inasmuch as ye did it, ye did it to Me.*"

J. Burbidge.

Plans and Progress.

THE CHARACTER AND DUTIES OF SUPERINTENDENTS.

The superintendent of a Ragged School occupies a position of great responsibility. The teachers, in their respective classes, may be all that can be desired, but if the superintendent be wanting in any of the qualities which are to be expected in his situation, their exertions will be rendered, to a great extent, unavailing.

I am led to these reflections by observing, that in some schools, in otherwise advantageous circumstances—plenty of teachers, no lack of funds—the pupils do not appear to receive that benefit, nor are the schools generally in so flourishing and efficient a condition, as might reasonably be expected. It may, therefore, be beneficial to some of my readers to give a slight sketch of what, in my opinion, should be the character, and what the duties, of a superintendent.

I. The superintendent, where practicable, should be the *senior* of the teachers; and the greater the difference of age in his favour, the more respect will he be able to command, both from the teachers and pupils. The situation alone will never command that deference which ought to be awarded to it by voluntary teachers; it must depend, in a great measure, on the personal qualities of him who fills it.

II. He should be *systematical*.—Unimportant as this may appear, to the unthinking, it is in reality most essential. The power of order will be felt and appreciated, even by the pupils of a Ragged School. There especially the superintendent has very great influence. As is the general management of the school, so will naturally be the management of each class; and even though the teachers may possess the quality, yet the absence of it in his superior will interfere with its effects. Beside which, the uncertainty will prevent the teachers giving that previous preparation to their lessons which is so necessary to their efficiency. If everything were done according to the apostle's injunction, "*decently and in order*," depend upon it, we should have less reason to complain of disorderly scholars, for the example will not be lost upon them.

III. He should be *regular* and *punctual* in his attendance.—This likewise is important, for the same reason as the last. If the superintendent be regular, so will be the teachers; and if the teachers, so will be the pupils. Nothing short of the most imperative necessity should detain him from his work, or prevent his attending to it with due punctuality. And let me here observe, that teachers, and even superintendents, may occasionally be found (though I am thankful to say that the opposite is generally the case) who treat the Ragged School work merely as a pleasure—a leisure occupation. Let me here express my conviction, that such persons had far better not engage in the work at all; they only prevent more efficient labourers occupying their places, and, by their pernicious example, injure the cause they profess and wish to serve. If, from business engagements or other circumstances, they cannot generally command time for a regular and punctual attendance on their duties, they had better never undertake them; and if they should have done so, and their place can be more effectually filled, they should resign. Is it not presumption to offer to our heavenly Master such service as an earthly superior would scornfully reject? Will He, who demands our all, accept the refuse, the "corrupt thing?" Mal. i. 14, etc. The work of Ragged Schools should be, and to those who, with proper motives, engage in it, is a pleasure; but it should also be esteemed a solemn duty; and until this is universally felt, our labours will not be seconded as they ought by those who profess themselves to be fellow labourers in the Lord's vineyard.

IV. A superintendent should likewise be distinguished for *Urbanity*.—Unity and good fellowship among the teachers will be eminently conducive to the success of their work; but it will be difficult to create or maintain this unity if the manner of the superintendent be not conciliatory and friendly. And voluntary teachers will, I think, be found, who are content to struggle, not only against the waywardness and indifference of their pupils, but likewise against the haughtiness and reserve of him to whom they should be encouraged to look for guidance and assistance. The boys likewise, ever ready to pick out the flaws in their superior's character, will not be slow to observe that all is not as it should be. In connection with this, let me suggest, that all orders and communications to individual classes, and individual boys, should come through the teacher. A winning manner is likewise necessary to induce in the boys that respectful love which they should feel for the superintendent equally with the teachers.

V. The superintendent should likewise possess that quality which, if desirable in most situations in life, is absolutely essential in this, namely, *firmness*. Only give way, and the flood-gates are opened to let in disorder and anarchy, which are far more easily prevented than subdued. There

should be no repetition of an order—no reiteration of a threat—but steps should be immediately taken to enforce them; one example of firmness is worth a year's lectures, in producing submission; but the authority of a wavering superintendent is *nil*, and his commands are despised.

VI. In selecting a superintendent, it will be desirable likewise that he should possess the quality of *perseverance*. The Ragged School work is full of discouragement; in its first stages especially, disappointment and distress are its general accompaniments, and the superintendent is in that position where its effects are most experienced; but it should never induce him to relax in his efforts, not only because perseverance generally gains the prize, but likewise because his example for good or evil will have great weight with the teachers under him. There is something, too, in perseverance which instinctively commands admiration, even from Ragged School children, and which *will* produce its effect on their minds, inasmuch as it will prove that he is in earnest in the matter, and determined to do them good—a feeling which cannot be too much economized.

VII. If, however, all these qualities are desirable, and even essential in a superintendent, there is another, which is emphatically the "one thing needful;" and need I say, it is *piety*. This should be the root of the good tree, that bringeth forth the good fruit of Ragged School work. Benevolence, however great, is but a poor substitute for piety; for nothing short of a sincere and earnest desire for the glory of God, and true Christian love for souls for which Jesus died, will be sufficient to maintain an interest in this "work of faith and labour of love." When we consider the discouragements to which he is exposed, we are convinced that faith in the promises of blessing and success given in His word, who is "faithful," "and true,"—that the humble use of means in planting and watering, trusting to Him to "give" "the increase," "forasmuch as we know that our labour is not in vain in the Lord," can alone encourage and strengthen him for the work. Unless, likewise, the superintendent be deeply imbued with the spirit of piety, his demeanour will sometimes be of that light cast which boys are ever so ready to observe and adopt. It is a serious business, and nothing like lightness nor unsteadiness should ever be observable in either teachers or superintendents.

Another reason why a superintendent should be eminently pious, is, that he should make it a part of his duty to visit, as much as practicable, the parents of the children, and administer to them reproof and exhortation to godliness. The influence of his piety should likewise be extended to the teachers under him; his example and conversation should be such as tends to purify their motives, and prepare them for the solemn duty they have to perform.

And let me now conclude by remarking, that they ought to be sincerely pious and humble, so that when they see the fruits of their labours beginning to appear, and when symptoms of improvement are beginning to show themselves in those committed to their care, and when they begin to indulge the hope that these shall be unto them a crown of rejoicing in "that day," they may give God the glory; and taking to themselves when they have done all, the title of "unprofitable servants," say, "with His own right hand, and with His holy arm, hath He gotten Himself the victory." W. I.

MOTHERS' MEETINGS.

Among the many offshoots of our Ragged School movement, there are few more valuable than Mothers' Meetings. By these we mean meetings held weekly, or oftener, generally for two hours in the evening, for mending poor people's clothes, giving useful advice, and reading some profitable book. Wherever these have been tried, they form an excellent auxiliary to the

Ragged School—they bind the parents to the school by an additional bond—they insure more regular attendance in the children—and increase that knowledge of the circumstances and homes of the parents, which is so useful to us in our Ragged School work. We recommend them to all who have not yet tried them—they may be easily set a-going.

Thus, let the superintendent or teachers of the school get together half-a-dozen active Christian ladies to set apart one evening a week to the work. They can meet in the school, if no better place offers. Pieces for mending, needles, threads, buttons, and tapes, are easily got together—a dozen mothers can surely be gathered in. While three or four of the ladies help these mothers to sew, one can cut out new work, and one can read some suitable and useful book. A text of Scripture should be given out each evening, and committed to memory by all, and a short prayer or a hymn should begin and close the meeting. A Tea Meeting should be given once a quarter to the most regular, at which two or three suitable addresses might be given.

W. L.

We are happy in being able to state that Mothers' Meetings, in connection with our schools, are not only recognised and appreciated, but are being adopted; and we trust that the time is not far distant, when at each Ragged School there will be at least one in full and efficient working. We hope to call the attention of our friends to this subject on another occasion, and in the mean time submit for their serious consideration the following letter just received, from a lady of enlarged and practical experience in such benevolent labours:—

To the Editor of the Ragged School Union Magazine.

SIR,—Having for five years taken an active share in the management of Ragged Schools, I take the liberty to lay before you a few observations respecting one powerful cause of the misery which has been brought under my observation. I refer to the wretched system of under payment for labour, which, in spite of all that has been brought before the public, prevails almost as much as ever. In one of the largest Ragged Schools, which is the chief scene of my labours, an evening meeting, in which I take a particular interest, has been formed for the mothers of the children who attend the school. Its object is to promote cleanliness, tidiness, and industry, among this important class. They are encouraged to bring with them to the school-room any old clothes of their own or their children's which want mending, as well as to make up any new articles they can afford, in which they are assisted by materials, etc., as may be required—the opportunity being taken to give them advice for both this world and the next. They are found in general to be an exceedingly respectable, well-disposed class of women, but dreadfully depressed by poverty, mainly through the miserable system I wish to denounce. The majority of them being widows, or having sick husbands, the support of the family devolves upon them. It was not at first intended that they should bring with them their ordinary work, but in most instances they cannot afford to lose even the two hours once a week devoted to this meeting, though they gladly avail themselves of the light and warmth they thus procure, so different from their own miserable abodes. I will now with your leave give you a specimen or two bearing on the point I wish to bring under your notice. One widow, who, with her little boy, seven years old, was diligently sewing at cord work, on being questioned, told me that she is employed at first hand by a slop-house in the City in making cord jackets and trowsers, lined with strong stiff cotton, and with twenty-seven button holes in them. To make a jacket and trowsers takes her and her child one day and a half, and she is paid 1*s.* for the two, having to find her own thread and twist, which cost 2½*d.*, enabling her to earn when fully employed, 3*s.* 2*d.* a week, and with three children dependent on her. The second I asked, also a widow with a baby, works at the fur trade, at which, when constantly employed, she can earn only 2*s.* 3*d.* a week, the 3*d.* going for thread. Three other women, working at the fur business, said they could earn no more. Another, with a sickly child on her knee, a girl of seven at the school, and a bed-ridden husband, is employed at brace-making, at 9*d.* a dozen; with the utmost diligence, and the assistance of her child, it takes two days to earn the 9*d.*, and thread to pay for out of it. Having occasion a few weeks ago to visit at her home one who had been absent from the class, I found her and her daughter, a

girl of sixteen, both just recovering from illness through the severity of their labours. Their employment is making sailors' dreadnought trowsers—by working from five in the morning till ten at night, they were just able between them to make two pairs a day at 10*d.* each, finding as usual their own thread. Other cases of a similar kind I found also—but let these suffice. I am aware there is nothing new in all this, but I see no remedy for this iniquitous system except by bringing it forward again and again. Let not those who thus hasten to be rich, by the suffering and degradation of their fellow-creatures, think to escape the just judgment of God, who has said in his word, "Whoso stoppeth his ear at the cry of the poor, shall cry himself and shall not be heard."

A fortnight ago the Ladies' Committee had the pleasure of giving fifty of these deserving women, at least one evening of enjoyment, by supplying them with an excellent tea, and abundance of good substantial food. It was most pleasing to see the efforts that were made to look respectable, and the propriety of conduct which characterised them throughout the evening. May this and our other efforts for their benefit be blessed by God, not only to an exercise of their temporal comfort, but also to the salvation of their immortal souls. I am, Sir, with great respect,

Your obedient servant,

January 14th, 1852. G. J.

RAGGED SCHOOL ADDRESSES.*—No. V.

[I. Suggestions of Inquiry.]—Why do you believe in the Bible? Is it because many others do so? They may all be deceived; and thousands of people used to believe that the sun goes round the earth. Is it because it is *called* God's Word? Other books might be so called without being the Word of God. Is it because it tells of wonderful and good things? So do many volumes written by man. Is it because your teacher tells you to believe it? Well, but why does he himself believe?

Children, if these are your only reasons for trusting the Scriptures they are weak ones, and your faith cannot be strong. It will be like a branch stuck without a root into the ground, and a little breeze will blow it over; but I wish your faith to be rooted like the oak, which a thousand whirlwinds do not overturn.

[II. Investigation.—1. *Good Faith of the Witnesses.*]—There was once a great doctor called Abernethy. Suppose a man named Johnson brought me a book, and said it was written by this doctor. If I really wished to know about this book I should ask Johnson why *he* was sure that Abernethy wrote it. If he said that his father had seen it written by the doctor, and was put in jail for saying so; and if many other honest people were put in prison because they said the same; and if the jailer, who hated all these men, told me the very same story, why then I should think it high time to open the book itself.

History tells us that God wrote the Bible. Hundreds of God's enemies tell us of hundreds of good men who were tortured, burned, and beheaded, because they were so sure that the book was written by God. Then I may be pretty sure that *they* believed it, whether it was true or not. Don't make a mistake here. You are not to believe a thing because another person has been killed for saying it was true. He may have been deceived altogether, but at any rate *his* belief must have been very strong when he chose rather to die than to give it up.

[2. *Genuineness.*]—But perhaps I might think that the book brought to me by Johnson might not be the very same which the men who were put in jail had said was written by Dr. Abernethy; and if you ask how I know that the Bible at your Sunday School has the same words which the martyrs used to

* At the risk of lengthening this paper, and encumbering it with divisions, I have, in accordance with the desire of numerous friends, restored the skeleton framework which in some former "addresses" exhibited the arrangement.

read, I answer, that thousands of copies were made from the martyrs' books at different times and by different people, and carried far away into different countries, and kept for many years by men who hated the martyrs, and the Bible, and God, and who tried all they could to find out mistakes in the copies, but yet, when the copies were read together, they were all found to have exactly the same words.

[3. *Internal Evidences of Authenticity.*]—Now we are a step further on. We know that we have the book which the apostles and martyrs were quite sure was written by God.

Dr. Abernethy understood a great deal about fevers and all kinds of diseases; so if I found that the book given to me by Johnson was very cleverly written, and told me how to cure sickness and to take away pain, and about other things which I knew that nobody but Dr. Abernethy could write of without making some mistakes—and if it was printed over and over again in its pages that the book was written by Dr. Abernethy—and if nobody living in his time could think of any man able to write such a book—I should have very little doubt indeed that what Johnson had said about it was correct.

You will find the Bible just the sort of book which you would think God would write for man. It tells of the disease of sin, and how to cure it completely. It tells how the world was made, which nobody but God could know. There has not been one single mistake found in all that is written there; and it tells of a wonderful plan for saving sinners, which no man could ever have invented. Let us try some of the things it says, and see if they be true. The Bible tells us that to believe Jesus and to love him will make us happy. You can try this yourself, and you will soon find how true it is. Again, it says that if men pray earnestly for the Holy Spirit he will come to them. Is not this quite true also? The Bible told us what would happen to Jerusalem and many other cities, and everybody who visits these places will assure you that all has come to pass. Nobody but God could write down these things so many years before they were to happen; and besides this, it is written very often in its pages that God himself was the author of the whole book.

[4. *Contrary Supposition.*]—Can you think it possible that bad men could write such a book? Paul says that God told men exactly what to write in the Bible. Paul worked miracles. Nobody can do that unless God gives him the power. Would God allow a man to work miracles if he was a bad man, and told what was false about God writing this book? Would a bad man live as Paul lived, and die at last for the cause of God? A bad man would not publish all his sins as Paul did. If he wrote the book himself he would be proud of the wisdom in it, and call it his own, and praise himself, and try to get riches and honour by writing the book; but Paul did none of these, and he was content to suffer all his life for saying what he did about the Bible. [*Conclusion.*] Most likely then they were good men who were persecuted because they said that God wrote the Bible, and so I think they would speak the truth.

[5. *Concurrent Testimony.*]—But if you cannot see the paper and parchment on which all these good men wrote, and if you cannot read Latin and Greek, how are you to know that what your teacher tells you about them is correct? Well, ask learned men who can understand these languages, and they will all give you the same account; and the wisest and best of men, who have spent all their lives in examining the subject, surely would not try to deceive little children.

Then perhaps you will say, "There are many clever people who do not believe the Bible." Yes, the Bible tells you that very thing; and it is because their hearts are hard, and their minds proud, and they will not ask God to teach them heavenly wisdom.

[6. *Convictions independent of Human Testimony.*]—After all, the boy or girl who simply trusts in Jesus will be more sure that God has written the

Bible than the wisest philosopher who does not take its truths into his heart. There is *a something* which says in that child's heart, "The Scriptures are true; I *feel* them to be true; I love them because of their good tidings; no good man would ever take them away from me, and I feel in my heart that God himself has told me that they were written by Him."

[III. APPLICATION.]—Why *don't* you believe the Bible? Yes, indeed, if you are still an unbeliever I think that this is the question which you ought to answer.

Temple. J. M.

Literary Notices.

Shoe-Blacks and Broomers. In a Letter to Boys. By JOHN MACGREGOR, Esq., M.A., author of "Three Days in the East," "Eastern Music," etc., etc. Second Edition. Sold at Seeleys, Fleet Street; Haselden, Wigmore Street; and at the Office of the Ragged School Union, 1, Exeter Hall.

THIS pamphlet, like the other productions by the same able writer, and zealous and indefatigable friend of Ragged Schools, is exceedingly interesting. It contains a graphical sketch of the Shoe-blacks and Broomers, another recent offshoot of the Ragged School movement. We hail its publication, because it is calculated not only to amuse, but to interest and awaken the sympathies of the young, and to show how great an amount of good may be accomplished by a comparatively small outlay, enabling the destitute and helpless to help themselves, and become respectable and respected.

The fact that the profits arising from the sale of this well-written paper are to be devoted to the Shoe-blacks' Dormitory will, we trust, secure to it a place on every drawing-room table.

The Band of Hope Review and Sunday Scholars' Friend. Partridge & Oakey, Paternoster Row.

A halfpenny can hardly purchase a more valuable monthly sheet than this; and the yearly volume, just published, forms an excellent prize for those who are fond of pictures, and stories, and poetry.

The periodical advocates the principle of temperance, and the practice of total abstinence; but this doctrine, which is open to great discussion, is rightly made subordinate to the larger and more certain principles of Christian truth and love, and no one can read the pages now before us, embellished as they are with lively, well-chosen illustrations, without understanding at once how the paper has become so great a favourite with its young readers.

Besides the very large circulation deservedly obtained by the Band of Hope Review, private benevolence carries it gratuitously to many thousands of eager readers, and we hear with pleasure that a distribution of 100,000 copies of this month's number will be made to the children of Ireland, many of whom are anxious inquirers after the gospel truth. Such efforts merit hearty encouragement, and the Committee of the Ragged School Union have already expressed their approval of the Band of Hope Review.

The Hearths of the Poor. James Nisbet & Co., Berners Street.

IN the small compass of 130 pages we have some fourteen stories—not fictions, but facts—in relation to the humblest and most wretched of English homes. This little volume is compiled with a view to instruct the young in the objects of some of our noblest and most useful institutions. We most cordially recommend it, and hope, before the end of the year, it will have passed through several editions, and become a favourite among juveniles.

The Westminster Juvenile Refuge, painted by A. BLAIKLEY, Esq., and dedicated to the Rt. Hon. the Earl of Shaftesbury.

THE studies for this picture were drawn in the "Refuge," in Old Pye Street. The centre group represents the boys making shoes; to the right a lad watches the operations of the master shoemaker, behind whom the boys seated on the board make clothes for themselves and others. Beyond the master tailor some unruly urchins disturb the public peace, near whom the head master admonishes the new scholars. At the door stands a boy, (lately sent to Australia,) speaking to an applicant for admission. A poor woman comforts a little orphan, afraid of being left in so strange a place. A boy,

nearly blind, (a portrait,) sits near the shoemaker; he enjoys the company, although he cannot work. The girl in the foreground does a sister's part to a boy who may have seen better days. Some girls are introduced, to show that they are not neglected, although taught in a separate apartment; and in order to give completeness to the design, a group of figures is very naturally introduced, among whom we at once recognised the Earl of Shaftesbury, Joseph Payne, Esq., Wm. Locke, Esq., and other friends of the Ragged School cause. Unlike many pictures, this tells its own tale, and carries with it its own recommendation. The grouping of the figures is pleasing and characteristic; and exhibits the correct taste and good judgment of the artist. He has been particularly happy in the delineation of the countenances of many of the scholars. We are glad to find that arrangements are being made with the Messrs. Leighton to produce prints of it by the new *chromatic fac-simile process*. These are expected to be ready in a few months.

Correspondence.

To the Editor of the Ragged School Union Magazine.

[From Mr. Sergeant Adams.]

My dear Sir,—A Ragged School Union Magazine has been forwarded to me for the last two months,—I know not by whose order, but it has served as a flapper. [The writer encloses a cheque for £5, as a donation, and £1 as Annual Subscriber, and proceeds as follows:—]

My opinion is, that benevolent objects are carried out by two species of contributors—the contributors of *time* and the contributors of *cash*; but that the former are the real *golden* contributors; or, to take a metaphor from a science in which I am supposed to possess some knowledge, that the former are the *units*, the latter the *cyphers*, which added to *units* produce large results, though quite inefficient without them.

I once, I trust, belonged to the former class, but "*non sum qualis eram*," I am content to fall into the ranks, and let the battle be led on by younger and abler spirits.

You are well applying Rowland Hill's celebrated hymn:—

> "Come hungry, come thirsty,
> Come ragged, come bare,
> Come l—sy, come filthy,
> Come just as you are."

I believe you may be properly called "mental washing establishments for the poor."

Yours faithfully,
John Adams.

The Wood Lodge, Shooters Hill,
Jan. 5, 1852.

To the Editor of the Ragged School Union Magazine.

12*th Jan.*, 1852.

Sir,—I was delighted to see in your Magazine for this month a letter from a "Ragged School Teacher," recommending that every subscriber who now receives the Magazine gratis should pay for it. I believe that such has been the feeling of several of the subscribers, and I was, for one, on the point of writing to suggest the same thing, when I saw this letter. I heartily concur in the writer's feelings, that we ought all cheerfully to assist in keeping up this most valuable record of the good arising to our poor unfortunate brethren from institutions of which many would be entirely ignorant were the Magazine discontinued; very many in the higher, and even middling classes, know nothing whatever about the Ragged Schools, or their unhappy inmates. I have seen much good produced by a casual visitor taking up the Magazine

from a drawing-room table, where I always place it in hopes of making the cause known; I have by this means greatly interested several friends, who expressed the most entire ignorance that such dreadful destitution and crime prevailed, even at their very doors, and knew little or nothing beyond the name of those blessed institutions. Let us make a vigorous effort to preserve our little Magazine, like the ark, above the waves, that it may send forth its touching appeals, like the dove of peace, and return to its refuge with the olive branch of love and true charity, as a proof of our faith in the endeavour to turn many to righteousness. Shall not such shine as the stars for ever?

I remain, Sir, your obedient Servant,

THE POOR MAN'S FRIEND.

The Children's Gallery.

MY FIRST VISIT.

THE little story I am about to tell is quite true; it is written for the benefit of children who are visited by kind Christian friends, and for the encouragement of those who give their time and talents to the work of visiting the poor and ignorant, the sick and the dying.

In the summer of the year 1847, I was staying with a dear friend for a few weeks at a pretty farm-house in the Isle of Wight, near to the sea-shore.

Soon after our arrival, it pleased God to lay my friend on a bed of severe sickness, so severe that for some days he was thought to be at the point of death.

"Leave me," said my friend, "for I can think of Jesus, and can pray to him, and he is present with me; and go to some of the poor and ignorant people in the village, who perhaps may be dying, without knowing that Jesus is waiting to be gracious." "I have never visited the poor," I replied, "and hardly know how to set about it—I have the will to do it, but fear very much that I cannot say anything to the purpose." You see, dear children, I felt something like Moses, who, when God told him to deliver his people the Israelites, said, "O my Lord, I am not eloquent . . . . . but I am slow of speech, and of a slow tongue," Exod. iv. 10. Or, like young Jeremiah, when God told him to go and prophecy, and he said, "Ah, Lord God! behold, I cannot speak: for I am a child," Jer. i. 6. Like Moses and Jeremiah I had yet to learn that it is God's Spirit which performs all the work, and that the best and cleverest of men are but his instruments, and he can make use of even the very humblest. "Not by might, nor by power, but by my Spirit, saith the Lord," Zech. iv. 6. This is the text which I had to learn and to understand.

To return to my story. As my friend very much pressed me to go and visit the poor, and as I saw it would make him happy, I complied; but I went out with a sad unbelieving heart—but God was about to teach me a lesson, which I trust I shall never forget.

In the course of my walk, I came in sight of a pretty cottage, and I thought it would make a nice sketch, if I were to sit down and draw it; but my promise to my friend came to mind, so I went up to the door with a timid hand, and lifted the latch—and I felt so unequal to the task, that I lifted up my heart in a short prayer to God, that he would help me. A woman came forward, and I asked her of her family—the tears came to her eyes, and she told me that she had lost a son lately by his falling over the lofty cliff while getting the eggs of the sea-birds, and that she had now one little girl, who was lying in bed very ill. I asked permission to see her, which was readily granted, and mounted the narrow stairs to the bedside of the little sufferer. She was much wasted by disease, her little face very pale, and her arms, which rested on the coverlet, were thin as arms could be. I saw at a glance that death had set his seal upon her, and that her little soul must very soon leave the frail house it inhabited. Making further inquiry, I learned that she had been ill more than four months, and that no one had visited the cottage, either as a doctor or as a Christian friend—that the father and mother pursued the unlawful trade of smuggling, and as they knew they were living in sin, they had failed to send their daughter either to church, or chapel, or school, lest their evil deeds should be reproved. Here then, thought I, God expects me, with all my mercies and all my advantages, to do something for him; so I sat down on the

bed, and talked very softly and quietly to the little girl; for it is cruel to talk too fast to sick people, as it makes their heart beat, and causes them to cough. I cannot tell you all I said to her, but I told her *one thing*, and that was, that she was a sinner, and needed a Saviour. This was quite new to her, so I read to her out of the Bible and explained it, and then I knelt down by her bedside, and asked her mother to do the same, and asked God to save her little daughter for whom Christ had died. I wrote a little prayer for her on paper, that her mother might read to her until she knew it by heart, that she might pray to the Saviour of whom I had spoken. I visited her again and again, day by day, and always took some little trifle with me, such as a rose, or a sprig of sweet-scented verbena, for which she always gave me a pleasant smile, for these little things are very welcome to those who are confined to their beds, and cannot see the pleasant fields or the flowers. And I took her some jelly or other nice food, which made a change, as she had been living upon barley water made very sweet with sugar, and could not drink it any more. But I did not forget that her little soul was more precious than her body, and of more value than all the flowers and food and even than the whole world—so I read out of God's book every day. At one time, about Jesus calling little children to him—then about the poor woman who came behind him, and touched the hem of his garment—then about the parable of the two debtors, who had all their debts forgiven them—and then about those in white garments, who were seen in heaven, who "have washed their robes, and made them white in the blood of the Lamb," Rev. vii. 14.

The morning after this last visit, I was at the farm house, when I was told that a poor woman wanted to see me. I went out to her, and it was our little girl's mother. She said, "Do pray, sir, come and see my little daughter, for she has been dreaming of what you said yesterday, and cannot rest until you read it to her again, and I am so ignorant I cannot find it in the Bible you gave me. I was not long in going, and found that God had impressed the truth upon the heart and conscience of the child, and that her only delight was to hear of the love of the Saviour to poor sinners. On leaving, I turned down the pages of the Bible for her, where I had read, and she frequently called her mother to her bedside to hear them again and again.

It pleased God to call me back to London at this time, and I took leave of my little patient and disciple, commending her to God, and to the power of his grace; but before so doing, I felt it my duty to speak to a Christian lady, to look after this lamb of Christ's fold. This she did for the short time she lived, and after I had returned to London about a fortnight, I received a letter to inform me that my little charge had exchanged a bed of sickness and pain for a heavenly crown, rejoicing in her Saviour, and that before dying she sent me the following message:—"*Tell that kind gentleman, I shall never see him any more here, but I shall meet him in heaven.*"

If a messenger had arrived from our gracious Queen, conferring on me all the titles of honour at her disposal, and adding all the wealth which would be required to support them, he could not have brought a message more grateful to my feelings. *Such was the result of my first visit.* It was a boon from God. I have tried to remember it, and to profit by it. Many years have passed away, and I have visited ever since, amidst many imperfections, sins, and infirmities—I have pursued the work with much mistrust of God, much unbelief in his promises, and much omission of prayer; I have gone from house to house, and hope to do so while I have life and strength, but I have learned more and more, by all I have seen and experienced, the lesson which God begun by teaching me, and which, I trust, these few words will impress upon all who read them—*that all can and ought to do something for God;* and that it is not by might and strength, but by God's Spirit, that the work of salvation is accomplished.

B. S.

Intelligence.

NORTH STREET SCHOOLS, WHITECHAPEL.

The Annual Meeting of these schools was held on Monday evening, December 29th, in Crosby Hall, Bishopsgate Street. The Rt. Hon. the Lord Mayor, in taking the chair, expressed the great pleasure with which he had undertaken the duty of presiding over a meeting, assembled to promote the interests of an institution which

sought the advancement of the most degraded class, by giving them a sound education. The best interests of the country were largely affected by the standard of education and moral improvement to which the population attained. It was evidently their duty, then, as well as their highest interest, to spread knowledge to the utmost extent in their power, and in doing so, to be careful that no class was neglected, not even the most wretched or out of the way. By such efforts, masses who were living in ignorance of a proper sense of duty towards themselves and their neighbours, might be taught to respect themselves, and to have respect for others. And he felt that, as chief magistrate of the city of London, he could not better perform his duty than by aiding to the utmost of his power those engaged in this good work. It was impossible to go through London streets, and not see the miserable state of the neglected, destitute, and degraded class for whose benefit these schools were established. He trusted, however, that the efforts now being made would be effectual to diminish the evil, and that the success which, from what he had heard and read, he was convinced had attended on such exertions hitherto, would be continued and extended yet more widely.

The Report gave a very gratifying account of the improvement effected in the character and conduct of those who had attended the schools. The attendance at the different schools had occasionally reached—at Thomas Place Infant School, 150; Sabbath School, 190; Evening School, 100. Cumberland Place, Sabbath Afternoon School, 20; Evening School, 60. Pleasant Place, Morning and Afternoon School, 45; Evening School, 110; Day School, 50.

A Fancy Sale, held last spring, had realized for the school fund £54. 3*s.* 3*d.* The income during the year was £238. 8*s.* 2*d.*, and the expenditure £272. 5*s.* 11*d.*, leaving a balance due to the Treasurer of £33. 17*s.* 9*d.* At present 150 children were packed into a school-room not capable of containing, in comfort, more than half that number; but the Committee hoped that before another year should have passed away, they would be enabled to remedy this evil, by the erection of a more suitable building.

The meeting was afterwards addressed by Rev. Dr. Hewlett, Rev. Mr. Galloway, Joseph Payne, Esq., Dr. King, Messrs. J. S. Williams, Maynard, and A. Anderson.

ST. GILES'S AND ST. GEORGE'S RAGGED SCHOOLS, BLOOMSBURY.

The Fourth Public Meeting of the friends of these schools was held on Tuesday evening, January 14th, at the Music Hall, Store Street. The Hon. and Rev. H. M. Villiers presided, and opened the proceedings by expressing the pleasure he felt in taking part in a meeting having for its object the support of the Ragged Schools of this neighbourhood, and to acknowledge how much was due to the subscribers who had sent money through his hands for their maintenance. He felt that the times in which they lived were of such a character as specially to call on them to make increasing exertions for this as well as every other kindred work. No one who reflected on the state of the world at the present time but must see that strange things were threatening them on every side, and they ought to labour to the utmost of their power in order that those whose souls they were responsible for should not eventually take part in evil, but should be placed among those whom the Lord loved. When they considered the whole mass of people in London, and how few of those were really Christians, they would see the necessity of all denominations working in and out of season to bring back those who were living in darkness into the light which the gospel alone could give to the human heart. He considered one of the great advantages of the institution was, that, unlike most others, it did not require that the objects of its charity should be first degraded by crime, but took young children, and protected them from sin by training them up in the paths of righteousness. He then drew attention to the great temptations for boys and girls in London, and particularly to the demoralizing influence of the penny theatres, when, independent of what the children learned there, it was known they actually stole to pay for their admittance. They had not to deal in London with what had been called "agricultural" minds, but with those of a most acute nature, as they had to work with children who were living on their wits ever since they could crawl; and this made it the more essential to direct their talents in the right way. The Secretary read the Report, which detailed the successes of the different schools in the two parishes, and from which it appeared that they were progressing favourably, and the average number attending them increased. There had been two sent out to Port Philip since the last Report, making altogether, 20 since the establishment of the schools—18 boys and 2 girls. The Committee had fixed on a freehold property near Church Lane for the new school. The purchase money of this would be £1,800, and fitting-up £600; making altogether £2,400. £800 was in the hands of the Committee for this purpose, and in addition the following donations were given:—Mrs. L., £150; Mr. S. Peto, M.P., £100; Rev. H. Shepherd, £50; leaving £1,300 still to be raised. The Rev. J. Nolan, Mr. W. Rogers, Rev. W. Brock, Joseph Payne, Esq., J. Macgregor, Esq., M.A., and other gentlemen, then addressed the meeting.

UNION MEWS RAGGED SCHOOL.

The Eighth Annual Meeting of this Institution was held on Tuesday evening, January 13th, at the school-rooms, in accordance with the plan suggested at the late Delegates' Meeting. W. J. Maxwell, Esq., presided. The meeting was addressed by John Green, Esq., Rev. R. Redpath, M.A., Dr. Pope, Messrs. Haselden, Hepburn, Short, Priestley, and Mr. Gent of the Ragged School Union.

Original Papers.

"ARE WE DOING ANY GOOD?"

I HAD made up our little balance-sheet for the current year, and found, with much misgiving of heart, that we had created a debt of some £15 or £16—a great sum where the annual expenditure is only about £60; but still more important in the eye of an anxious Secretary, when the Committee's whole income has only amounted to £45. I was seriously thinking over in what items we could retrench, or in what particulars we had been extravagant, when the question contained in the brief sentence prefixed to this paper presented itself to my mind—"*Are we doing any good*," thought I, in this Ragged School of ours? It is a very difficult matter to realize this income, insufficient as it is; it will never do to go on at this rate; there must be a special appeal to our friends to help and keep us out of debt, for "out of debt out of danger," as the proverb goes. Before this appeal is made, I must make a day's visit (a thing I have rarely the opportunity of doing) to the school. I should like to look in broad daylight at our educational hive, and make, in as specific and yet general a manner as I can, the inquiry, "*Are we doing any good?*"

I set off one morning in January, and arrived at the locality about eleven o'clock. My visit was unexpected, and I found the teacher and children at their usual work. When I last visited the school it was a sort of examination day, and greatly gratified I then was at the children's ready and pertinent answers in Bible and Testament history, and other branches of useful knowledge. But that was the gala day of the school. There were ladies and gentlemen present, and the tables at the end of the school-room were piled with cake, nice bread and butter, etc., for a feast at the close of the examination. Now they were in their every-day condition, yet there was the same order, rather more I thought, for they had certainly improved in the six months that had intervened. One portion of them were having a gallery lesson; and as I went in softly, it was some moments ere the teacher saw me. At the further end from this gallery about a dozen were writing, very quietly and intently; while in the wing of the building, just on one side of the teacher, but immediately under the care of a monitor, sat the last detachment from the lanes and alleys of the neighbourhood.

It has been often remarked, what a difference a few weeks' domestication establishes in the appearance of these "Arabs of the City." I had an opportunity of testing the truth of this observation. Many of the lads on the gallery, though it was a wet and dirty day, had on no clothing save a shirt and old pair of trousers and shoes; still, for the most part, there was a look of comfort about them compared with this class of new comers. One especially I singled out at a glance; shoeless, ragged, and filthy, except his face and hands, in the extreme. His very look bespoke the veriest ignorance and destitution; he had been a few days only in the school. I did not interfere with this class, but moved on to the writers, and was pleasingly surprised to see the progress they

had made. After looking over a few of their books, and praising their cleanliness and accuracy, I turned again to the gallery, and listened to the lesson. I soon found my friend of recent introduction was in disgrace; asking the teacher the reason, was informed that he made fun of the monitor, and interfered with the discipline of the class—that twice already he had been made to stand out, and that there was rather an indisposition to trust him again. Seating myself by his side, I asked a few questions about his age, his habits, his brothers and sisters, and then said that I was sorry to hear that he was more disposed for larking than learning, but if he promised me not to offend again I would intercede for his re-admittance to the class; this he readily did, then took his place, and for the remainder of the morning everything went on steadily.

I found upon inquiry that this boy was the son of a brickmaker's labourer. There were six children, and all reared in ignorance. The father a drunkard, and their home a sty of filth and wretchedness. There was another lad, tall and lively, who had been admitted that morning. Father out of work; sickness and poverty at home; two brothers at work in the fields; not one of the family able to read. This lad, a big boy of some ten years of age, did not know his letters.

At half-past two o'clock I was again near the school, and observed a few wild ragged lads playing at pitch and toss at the door; spoke to them of their being an annoyance to the school, and upon entering, found that a comrade of this very party had recently broken down the ventilators of the school, and torn out the holdings, leaving the apertures free to the wind and rain.

A lady of the Committee was seated in a corner of the school-room, with a large class of girls stitching away with admirable precision. In a few minutes a "City Missionary" came in and joined me. Our conversation was long and interesting, referring chiefly to matters connected with the school, the condition of the children, their parents, their habits, improvement, etc. I found the majority were from the families of costermongers, widows with large families, drunkards, and a few Roman Catholic Irish. In respect to these last-mentioned characters, an incident occurred which shows how necessary it is to combine promptness with vigilance. In endeavouring to carry out the recommendations of the last Delegates' Meeting, by preventing the admission of persons not of the especial class for whom Ragged Schools were designed, the Committee had given orders that in future no child should be admitted until the homes of the parents, if there were any, had been visited. In the beginning of the week, a poor woman brought her child, and found that this regulation prevented his entrance, and in a spirit of offended dignity, at once set off to a "Roman Catholic Ragged School," which the priest had recently set up in the immediate neighbourhood. The missionary seemed much grieved at this, and it was arranged that henceforth a note from him, signifying that the applicant was a proper object of the charity, should entitle the bearer to admittance, at the same time determining that this need not preclude the visitation afterwards.

"Ah!" said he, as we again reverted to this matter of the Roman Catholic School, "I never think of this place, as I go my round of duties among the poor and degraded, without a feeling of gratitude. If

I find their children are ever so poor, or ragged, or wretched, I can say with confidence, I know where they can be sent to be taught to read the Word of God and the way to heaven; and then you have many proofs of the truth of this here already. No one can rightly estimate the good you are slowly, but surely, doing in the neighbourhood. The other day I called upon a poor woman in the district; she had been very ill, and after talking and praying with her, I was about to leave, when she said, 'Would you be so kind as to speak to my little boy? He is very weak and ailing, but he has been begging me that I would ask you when you again called upon us to pray with him; he is in bed now.' I returned immediately, and found the little fellow, full of expectancy. I said, 'Well, my dear, I have come, why do you wish to see me?' 'Oh! sir,' he said, 'when you come to the school sometimes, you tell us about Jesus and heaven, and I thought when you came to see mother again, as I could not come to hear you at the school, perhaps you would pray with me here.' And after I had asked him two or three simple questions, to see if his childish heart understood that he was a sinner, and that Christ was a Saviour just fitted for him, I knelt down, and shall never forget how he raised himself on his knees on the bed, clasped his little hands, and, as I tried to pray in simple child-like accents, such as he could understand, I have no doubt his heart was engaged in imploring a blessing from his Father and God. He is much better now, and has returned for a time at least to the school; but his life cannot be a lengthened one; a rapid consumption is wasting his body, but I hope the seeds of immortality and eternal life are in his soul." This is one proof, thought I, upon whom this recital had produced emotions I will not weaken by attempting to describe—at least there is one proof that we are not labouring in vain in the Lord. The question with which I set out is a tale of events answered in one blessed instance.

As this little narrative was closed, I looked round for the rude rough lad who had been admitted so recently. His hard animalized features were towards me. There he stood, shoeless and ragged, as very a picture of wickedness and brutality as I had ever seen. What a contrast to the picture the good missionary had drawn! My eyes filled as I gazed upon him, poor fellow. I almost said, Who knows but he, ere long, may feel the kindling and softening influences of prayer and love? *We must go on*, I reasoned; we are in the way of duty and usefulness. I had forgotten the debt and the difficulty as I mused—

> "Love can bow down the stubborn neck,
> The stone to flesh convert;
> Soften, subdue, and melt, and break,
> The adamantine heart."

And here are from sixty to seventy, ofttimes a hundred such. We have only just broken up the ground. As yet it is full of wild weeds and rough unhewn materials. Work, clearing, and cultivating, and by God's blessing, it may yet bloom and grow to be a little garden, which shall gladden in His smile.

D. H. H.

THE ROUGH HOUSE, HAMBURG.*

About three miles from Hamburg there is an institution called the Rauhe Haus, (the Rough House,) which consists in substance of certain detached huts and buildings, prettily scattered among trees and flower-pots, all tenanted by men and boys. Once upon a time—and that no very distant time—there was here but a single cottage, which, having no resemblance to a marble hall, was styled the Rauhe Haus. There dwelt in it, with his mother, a certain Pastor Wichern, who, having nothing like a marble heart, received into his home three outcast boys, that he might train and save them. The energy of goodness made this first act of benevolence a living seed. The Rauhe Haus is now a famous institution, which includes, upon its small domain of thirty acres, Pastor Wichern and his wife, seven young clergymen not yet in orders, thirty-five artisans or "Brothers," and some master workmen; five deaconesses, and a hundred children; about seventy of these being boys, and thirty girls.

The children are of a class somewhat similar to that which forms the congregation at our Ragged Schools. Quite similar, we cannot say, because anything quite like, or nearly like, the misery of English pauper children, does not exist in any other Protestant community in the whole round of the world. Children are not often taken to the Rauhe Haus out of a prison, though they are sent thither when convicted of small offences, instead of being sent to jail. The object at the Rauhe Haus is not only, by a pure and Christian discipline, to save these outcast children, and create them into ministers of good, but also to provide Protestant missionaries—[not for Timbuctoo, but for the fallen or the falling souls in Fatherland.]

The brothers at the Rauhe Haus receive nothing notable as pay; they have board, lodging, clothing, and pocket-money to the extent of about three shillings a month. This they receive not as their hire, but as the supply of necessaries while they labour for the love of God to educate the little children. These brothers are at liberty to leave the institution when they please, upon a quarter's notice; and for their admission no conditions are necessary, except that they have knowledge of some trade, a healthy mind and body; that they be twenty years old, unmarried and unbetrothed. They have also to pass through a certain probation for the purpose of ascertaining whether they have sufficient self-denial for the due fulfilment of their duties. At the Rauhe Haus, the brothers have, beside the sense that they are labouring for good, other inducements to remain. They teach trades to the children, and in turn receive instruction from the young clergymen who await ordination at the Rauhe Haus after having concluded their university career. By these young ministers, the brothers are instructed in theology, philosophy, geography, grammar, etc., so that they are prepared for their future labours as home missionaries. What do these higher teachers learn? Is there no one from whom they also receive instruction? Certainly there is. Aristotle and Euclid are not the only preparation for a Christian ministry; and these young Germans, who spend years at the Rauhe Haus before their ordination without any salary, have there a prison, a hospital, and a school, where they may learn among the helpless and the sick and the imprisoned to discharge the duties of their future calling. We should here state that the Rauhe Haus has not only grown itself, but has sent up from its vigorous roots many an offshoot. Among others, there is at Duisburg a similar institution, of which the director is a minister, who studied, unordained, under the good Pastor Wichern.

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* We have much pleasure in extracting the above account, trusting that the great and only permanent source of good is not lost sight of—*Salvation through a crucified Redeemer.*—Ed.

The little estate at Rauhe Haus is entirely cultivated by spade labour. In busy seasons for the field, other occupations being laid aside, the entire population of a hundred and fifty, men and boys, turn out to work. There are nine houses now. Six of these are family houses for the boys and their attendants; these houses are rough enough, for the boys themselves built them; but they, and all that they contain, rough beds and rough linen, are completely clean. There are those six houses out of the nine; and then there is also a house to contain the workshops, with rooms on the upper floor for brothers not actually engaged about the boys. There is also the house of Pastor Wichern and his wife, with room for the thirty girls and the five deaconesses, who cook, wash, and perform all the humble duties of a woman. The boys have a printing-press, and some are trained as printers; some learn bookbinding; some study the whole art of tailoring; others make shoes; others bake; there are carpenters; there are boys learning to make lithographs and woodcuts. Gardening and agriculture is learned by them all. Half of the boys are at work always, while the others are at school. Each, when he leaves the institution, is bound apprentice to the trade that he has studied.

What is the discipline among these children? It has been said already, the houses and shops are scattered pleasantly among the trees and flowers. The flowers are the children's property. Every boy has his plot of ground, but he is allowed only to grow flowers in, for it is designed to make the outcast learn to love the beautiful. *The children are not marshalled about, and set down like a regiment before a mile of dinner. They are separated into families of twelve, and in each family the true method of nature is consulted by the blending, into one group, of children differently aged; that by mutual help, and love in each, of companions both stronger and weaker than himself, the child's mind may develop itself nearly as it does at home.* The "Brother" seeks to be the father to his household. On the chapel table you would see some little books, in one of which are set down the birthdays of the little members of the household, and the elders too. At daily prayer, a child may rise and say, "To-day is William Ritter's birthday," and in the chapel William Ritter is congratulated then, and prayed for in the simple way that touches William Ritter's heart, and presents tumble in upon the little fellow. To the brothers, too, or the young clergymen, the birthday is a day of loving words and loving little gifts. The boys have an allowance of just so much pocket money as enables them to stir each other's hearts in this way, and to pay for anything they spoil or break; so they acquire a sense of property. Their chapel is decked out by their own hands pleasantly with flowers and green boughs; on Christmas-day, or other important Christian festivals, they go into the lanes, and bring the blind, the lame, the poor, into their house of worship, where they make them little gifts out of their pocket money.

The Brothers, teaching in the workshops, or presiding in rotation as the heads of families, are trained for one of four vocations; they either go abroad to plant new institutions similar to that at Rauhe Haus, or to be jailers in prisons, where they may put themselves in kindly communion with the wretched, who are never lost while they are within sound of the voice of true humanity; or they become pedlars—Pilgrim Brothers they are called—and travel over Germany, seeking to carry good from house to house among the poor; or they become preachers and teachers in the colonies. To go abroad they seldom wish, although invited often; their chief desire is to obtain admission as jailers into the prisons, and win over the criminals to virtue.

Of course, at the Rauhe Haus, there is a great deal of teaching to sing. There is a good deal of happy playing too. The staff of Brothers being large, their labour is divided and shifted, so that each has a various experience. At the same time, one brother presides over the playhouse; another, over each of the several trades; another, over each little family. There is a brother for the novitiate or newly-admitted boys. There are four brothers,

whose work it is to preserve the home affection in such children as have parents out of doors. They take them often to their families, and foster to the utmost every thought that can be brought to shape itself into a kiss. The brothers who go thus among the most desolate of the poor, acquire knowledge of their future duties; they also visit the poor generally, and already commence labour in adjacent prisons. There is a "Child's Hospital" in which they teach—and learn; and there are also model lodging-houses, in which they hold services three times a week. Besides all regular duties, the good brothers are perpetually in request throughout a large circle of neighbours, who require often the aid and comfort of a kindly heart and ready sympathy.

The Institution at the Rauhe Haus is, of course, self-supporting, and the land is able to accommodate an increasing number of children. Two brothers watch at all times to prevent the escape of children who are not yet fairly softened; but there is no wall—there are no locked gates to frown down at the home among the flowers.—*Household Words.*

ASYLUM FOR FRIENDLESS BOYS, IN NEW YORK.

Among Christians of all denominations and countries, there is now a growing union of sentiment as to the duty and necessity of all taking a part in the work of feeding the hungry, sheltering the homeless, clothing the naked, visiting the neglected, and instructing the ignorant. The wants of the needy are numerous, but the spirit of Christian philanthropy, like its author, is ever on the alert to meet each claim. Institutions almost innumerable exist in this our highly favoured country, like a mighty phalanx, all acting in harmonious concert to ameliorate human suffering. Among these is to be observed Ragged Schools, with various schemes to educate the ignorant, reclaim the delinquent, and provide shelter for the outcast.

We rejoice to find that kindred efforts are being made in other lands. In the city of New York, an asylum for friendless boys has been established during the past year. We greatly rejoice at this, and most cordially wish them "God speed." This effort cannot fail to produce incalculable good, not only to the objects of the charity, but to the community at large.

This asylum has been in existence only a few months, and we rejoice to hear that the religious and moral influence which has been exerted over its inmates has been effectual in making them feel their responsibilities as accountable beings, as well as fitting them for useful occupations. Three hours of each day are devoted to instruction in reading, writing, and arithmetic, and the time not devoted to school duties, is filled up with some useful employment.

Forty boys are now in this asylum, and seem to be interested in this, to them, novel occupation. The progress they have made is satisfactory and encouraging. The effect of regular training, combined with kind treatment, upon these boys is truly wonderful. Many of them had, previous to their admission, been convicted of petty crimes; but their sentences were suspended, and they were committed to this institution instead of being sent to prison. May we not hope that some of them in future years, will have cause to point to this asylum as the lighthouse, by which they were guided into the way of safety and happiness, and rescued from the channel of destruction, and to God shall be all the praise!

The Reapers' Corner.

R. C., OF SHEFFIELD RAGGED SCHOOL.

R. C. was admitted into a Ragged School at the age of 7 years, and continued in it about seven months. His parents live in a most wretched part of the town. The father, though a good workman, and one who might do well, is a man of intemperate habits, and often leaves the family for weeks together, during which time they are left to starve or beg. The family has been visited many times; the home is a picture of desolation; two or three old broken chairs, a table, and a few pots, appear to be all the furniture in the dwelling.

Coming from a source like this, it may well be imagined what a wretched state the boy was in. He was indeed a miniature of that misery which his home portrayed; without stockings, shoes, or hat, the rest of his clothes being in a very ragged state. He could not tell his letters; in fact, he knew not his right hand from his left.

But a marked difference was soon manifest in his conduct and appearance. Many times, when the teacher was speaking to the children of the love of God in the gift of his Son to die for sinners, and of the individual interest in that love, R. C. has been observed with marked attention listening to these things; and when the question has been put, "Ought we not to love him?" with a heart evidently affected, he answered, "Yes, I do love him." His devotion also at prayer was such as well became him. Very soon his mental improvement became manifest; he rose in rapid succession from class to class, until he reached the first, in which the Bible is read. R. C. was appointed a monitor; by his good conduct and perseverance he rose to be the second class teacher, and many of the boys in the school witnessed his good conduct, and received the benefit of his instructions. He was greatly respected and beloved throughout the school, and when the intelligence of his death was conveyed to them, they were so struck, that for a considerable time none broke silence, which gave the master an opportunity of showing them the blessings God had given to him; after which several asked if they might go and see him, and as soon as the school broke up each boy walked sadly away, none having the heart to ask his fellow to have a game, but each, musing upon what had happened, went home. His mother said, that whenever his master taught him a new lesson or a hymn, he always took it home and told it to his parents. With reference to his conduct at home, his mother remarked that it was quite different from the rest of the children, being never so happy as when at his book, and that at his prayers he behaved with the greatest reverence. That these were not mere pretences with him, a circumstance which happened in the year 1850 will show:—Some kind friend having given a sum of money to provide destitute children with a piece of bread every day, the teacher used to ascertain, if possible, who had had no breakfast, and these were served first. In a moment some sixteen or twenty boys' hands were stretched forth in eagerness, whose pallid cheeks told of hunger within; and many a time, with an aching heart, the master has been obliged to say to some, "You must wait till to-morrow." With disappointment in their faces and tears in their eyes, they have retired to their seats; and many a time has the subject of these lines, with longing eye, looked at each piece of bread as it was held up and given away; but when observed to retire in modesty, a voice has been heard, "Please sir, C. has only had a little bit of bread this morning." On one of these occasions he went home, and said to his mother, "Mother, the master told those who had had no breakfast to hold up their hands, and my brother held up his; don't you think he was wrong, mother? for you know we *had* a piece of bread!" "Well," said the mother, "you might have held up your hand too, for you had but very little." "No, mother," said he, "I could not do that, it would be telling a lie—that would

be very wrong." During his illness he frequently wished to see his master, who visited him, but found him unconscious. When asked on one occasion by the master if he should pray for the Lord's blessing—"Do, sir," said he, "if you please." He visited him afterwards, but never heard him speak. His mother said, whenever he had occasion to get out of bed, he could not be prevailed upon to get in again without praying. The night previous to his death he asked for his Testament, and desired a chapter to be read. About twelve o'clock he repeated part of a hymn, and tried to sing, but his extreme weakness prevented him. He only spoke once after this—the words were so faint that they could not be heard. Thus he sweetly fell asleep in Jesus. He is but transplanted, taken from this wilderness of sin and misery, from the evil to come, that he may rest in peace in the paradise of God.

Poetry.

A RAGGED SCHOOL.

THERE stands a Christian soldier,
A hero at his post;
The leader, friend, instructor,
Of that poor vagrant host;
His fight is with the tempter,
These victims to release,
And show them the good Shepherd
And his sweet fold of peace.

Even these deserted outcasts
Give signs of Saxon blood,
With limbs and minds for action
In evil or in good.
Perhaps some merchant princes
May from these benches rise;
Some, senators or judges,
And gain a lofty prize.

There sits a sparkling genius,
Keen sense, elastic frame;
And such for England's workmen
Have won a noble name.
Yon urchin will be sailor,
Advent'rous, strong, and brave;
To furl the flapping topsail
When rolls the mountain wave.

There sits the future ploughman,
The sinewy son of toil,
To woo from teeming nature
Her dowry of the soil.
That boy of gentle aspect,
If friended, train'd, and taught,
May prove a household blessing,
With every virtue fraught.

Ye hearts of Christian kindness,
Ye minds to reason true,
Think of the joys and treasures
Instruction brought to you;
Think of the light and glory
That heavenly volume gave,—
Faith, hopes, and consolations,
Which triumph o'er the grave.

Remember home enjoyments,
Peace, plenty, and repose,
The tender, anxious safeguards,
That did your path enclose.
Then think of these poor outcasts,
Without a home or friend,
And may the God of mercy
Your hearts to mercy bend. C.

Plans and Progress.

BIBLE QUESTIONS.

QUESTION 1.—*First Prize*—John Couyley, aged 11, Ragged and Industrial School, Hull.

Second Prize—Ann Elizabeth Turner, aged 11, Huntsworth Mews Ragged School, London.

QUESTION 2.—*First Prize*—Stephen Morgan, aged 12, Ragged School, Southampton.

Second Prize—George Lanhe, aged 6, Huntsworth Mews Ragged School, London.

QUESTION 3.—*First Prize*—Margaret Wilde, aged 9, Grotto Passage Infant Ragged School, London.

Second Prize—Elizabeth Ann Dyer, aged 13, Girl's Ragged School, Dover.

THE result of our Bible Questions has exceeded our expectations. Correct answers have been sent from all parts of England and from Scotland. Our London schools must be on the alert, for those in the country, (especially the girls' school at Dover,) have shown most laudable activity.

Three of the above prizes have been assigned to boys and three to girls also. London and the rest of Britain have equally divided the honours, but the prizes were awarded without reference to this arrangement, either as to sex or place, and solely on account of the individual merit of the answers.

In comparing these answers, we have considered,—1. Which is the best answer to the question. 2. Which is the most correct quotation from the Bible. 3. Which is the best as to spelling. 4. As to writing. 5. The age of the boy or girl.

Many of the answers are rejected on account of their irregularity, owing to neglect of the conditions laid down as to the age of the writer, the time of sending the answer, and the fulness of the quotations of texts.

In some cases, brothers and sisters return the same answers, and in others, children in the same school appear to have copied from each other.

As it cannot be expected that these circumstances are to be noticed again in our pages, we shall give precise directions upon some points which the teachers are requested to observe, and to explain to the children in their schools.

The name, age, and school of each competitor are to be stated at the head of the paper containing the answer.

The envelope, addressed to 1, Exeter Hall, London, is to contain nothing but the answer to the questions, and to be marked on the *outside* "Answer."

The questions are not to be repeated in giving the answers, but merely numbered, to correspond with the questions as they are given in the Magazines.

The age stated must be *under* 14, so that children of 14 years of age need not send answers.

There has evidently been great diligence exerted in searching the Bible for these answers, and particularly among girls. Those who are unsuccessful on this occasion should remember how much benefit has been derived from this examination of God's Word, if it has been conducted (as we trust and hope it has been) with an earnest desire to understand the truths it contains, and a prayerful studious application of them to the heart. It is proposed, God willing, to have, at the close of the year, a meeting of those children in London who may have been successful in their efforts, and probably the suggestion will also be acted upon in the country. The superintendents and teachers are earnestly requested to use their endeavours in making emulation not the main object, but an incentive to diligence, and in regulating the desire to obtain prizes by impressing upon the children the greater value of the good to be derived from an attentive humble perusal of the gracious precepts and promises of God.

QUESTIONS FOR MARCH.

7. Give two verses from the Old Testament in which eternal life is promised.
8. Relate the history of St. Paul in thirty words.
9. What prophets of the Old Testament are mentioned by name in the New Testament?

THE SHOE-BLACKS' DORMITORY.

THE Christmas treat of the Polishing Brigade was deferred until the occasion of the opening of their New Dormitory, on February 11th. Forty-two of these lads were regaled with the usual delicacies of cake and tea, etc., in the premises at 1, Off Alley, which are now in a state in which the friends of Ragged Schools may be invited to inspect them.

The Earl of Shaftesbury addressed the Shoe-blacks and Broomers, and kindly gave the new "Good Conduct Badges" (cloth *chevrons* on the arm) to the six boys selected as worthy to receive them. The yearly volume of the *Band of Hope Review* was presented by the worthy editor of that periodical to the same deserving boys, to whom, also, pictures were given by Mr. Macgregor, new uniforms by Mr. Fowler, and a plum pudding by Mr. Fellowes. Messrs. Warren sent a pair of socks for each boy of the whole troop; and the proceedings of the evening, which had been opened by the Rev. Mr. Mackenzie, the rector of the parish, were closed by an exhibition of the magic lantern and dissolving views by Mr. Cuthbertson, who introduced, with great effect, a slide depicting a Shoe-black at his work, with an arm moving so vigorously as to threaten the demolition of the boot submitted to the operation.

The boys have been behaving well during the last three months, during which time no serious misconduct has occurred. The connection between the Society and the Superintendents of the various schools has been drawn closer by an arrangement as to the drawing of the boys' bank savings, and the Sunday clothes of the lads are now really respectable. One little fellow even ventured to appear in a new hat, but his increased dignity subjected him to a lively persecution about it.

STEPPERS.

A NEAT little girl, in a blue frock and a straw bonnet, could carry a pail of water to the doorstep of a gentleman's house, and having washed the flagstone, she might whiten it with pipeclay. A penny would repay her, and she could earn at least sixpence in this employment every morning before breakfast. Who will start her?

PREVENTIVE AND REFORMATORY SCHOOL COMMITTEE.

AT the last meeting of this body, the following important resolutions were passed, from which it will be seen that the Government are to grant a Committee of Inquiry into the whole subject of juvenile criminals and their treatment:—

"That as this Committee have been this day informed that it is the intention of Sir John Pakington to move the House of Commons for a Committee of Inquiry with respect to the best mode of treating Juvenile Criminals, and that such motion will receive the support of the Secretary of State for the Home Department, this Committee will use every exertion to assist and promote the inquiries of such Committee, and to excite public interest upon the subject."

"That, pending the Report of the Committee of the House of Commons, this Committee is of opinion that it would be premature to prepare the heads of a Bill upon the subject; and will therefore suspend further proceedings for that purpose until nearer the time when legislation may be expected."

"That a Copy of the above Resolutions be submitted to Sir George Grey."

The Committee having thus satisfactorily disposed of this part of their objects, will now turn their attention to the Preventive Schools, or those intended for the destitute who are not criminal.

We earnestly trust that the Committee will steadily keep in view this truth—That if we desire to prevent crime, we must seek to produce a change of heart in the youths we deal with by the saving efficacy of a Saviour's blood, applied to their souls through the agency of the Holy Spirit of God.

Temple. J. M.

EDINBURGH ORIGINAL RAGGED SCHOOLS.

THE following extracts from the speech delivered by Dr. Guthrie, at the Annual Meeting of the above schools, will be read with much interest:—

"I have now been labouring fourteen years in Edinburgh. During six or seven of these years, I spent a very large portion of my time among that portion of the population to which the children in our Institution belong; and the longer I live, and the more experience I acquire, I grow more and more satisfied of the almost hopelessness of attempting to tell successfully, and evidently, and permanently, on the condition of the adult degraded population; and the longer I live, and see the progress and course of our Ragged School, the more thoroughly am I convinced, that almost all our efforts of a reformatory character should be brought to bear upon the young, and that the public should ever bear in mind the saying which, the longer the world rolls on, will still stand out the truer, — 'Can the Ethiopian change his skin, or the leopard his spots? then they that have been accustomed to do evil may learn to do well.' I believe that the grace of God can do anything; but I say that that is the course of God's ordinary providence, and that the course of God's ordinary providence is equally indicated on the other hand by the maxim,—'Train up a child in the way he should go, and when he is old he will not depart from it.' We have received this year a large sum of money, though not adequate to meet our necessities. With the exception of a balance of £400, we have received this last year £2,239,—not all from Edinburgh, however. We have received money from the shores of the Baltic, and the Bosphorus, from America, and from Ireland. Only two days ago, we got remittances from officers in the Indian army, and last year we received from friends in Singapore a sum of no less than £70. When our schools were instituted, there were in Edinburgh no fewer than 2,000 children, in a condition most miserable to themselves, and dangerous to the public. These children, how did they live? Why, they rose every morning like a cloud of musquitoes out of the lower parts of the city, and spread themselves over the town, and swarmed in our streets, attacking the passengers with a perseverance that defied all attempts to repulse them. They came to our doors, and even when the door was opened and shut in their face, they did not beat a retreat. Often have I seen a little fellow down on his knees, and applying his mouth to the key-hole, sending his story through it. Mr. Smith, a number of years ago, in a Report to the Governors of Heriot's Hospital, showed that the only way to check crime was to get hold of the children, and the only way to get hold of the children, was to provide them with food. He showed that the condition of these outcast children stood to crime in the relation of cause to effect. How can it be otherwise? Just think of the homes occupied by these children; 48 were fatherless, with drunken mothers; 50 were motherless, with drunken fathers; of 51, both parents were worthless; 189 had been apprehended once or oftener; 93 were believed to be the children of thieves never apprehended. In their own homes they were taught no lesson, prayer, nor trade. They were sent to no school, and from their childhood were familiar with vice in its grossest form. What else than criminals could such children turn out? When I saw these children punished, although the Judges say they cannot help it, and the public prosecutors say they cannot help it,—and I fully sympathize with them—yet I cannot help saying that injustice is done under the form of justice. I know the Judge's heart is often melted with pity, when he is pronouncing sentence on some unhappy child. That naked, withered, stunted, starved creature, with its hollow cheeks and tangled hair, and head scarcely reaching the bars of the dock,—that is not the real criminal. The real criminal stands there in the crowd,—that ruffian man who has often been within half an inch of his life,—that woman,—I will not disgrace the sacred name of mother by applying it to her,—yon woman, the disgrace of her sex, who sends that weeping child to a bed of straw, while night after night she goes to the dram shop, there to spend in dissipation the gains of its painful beggary or its guilty theft. The other day I had the honour and pleasure of conducting a distinguished Member of Parliament through the Ragged School, along with Mr. Thackeray, and I was very much struck with the way in which that gentleman condensed the whole of our machinery, so to speak, into two words. Turning to Mr. Thackeray, he said, 'This is a most agreeable sight.' Mr. Thackeray declared it was the finest sight in Edinburgh, the most touching sight he ever saw. The gentleman then

remarked, 'I see where the whole power of this Ragged School lies. It lies, first, in the food, and secondly, in the twelve hours daily in the school.' In these two things you have the whole secret of our machinery. The child's own home becomes little else than a dormitory, and the streets where it used to learn crime, become little else than a passage between its dormitory and the school. I will just tell you, in one word, what we do with a child when we pick him up and bring him to our school. He is employed for four hours in acquiring moral, religious, and secular education. Four hours of the day are devoted to play, amusement, food, etc.; and the other four are devoted to the industrial part of the work. There are 10 boys employed in the tailor's shop, 5 in the shoemaker's, 4 in the carpenter's, 26 in the boxmaker's, 24 in the bracemaker's, and 43 of the younger boys are employed in hair-teasing, net-making, and other simple work. I am glad to say that our industrial department is so well conducted that, after paying the wages of those who teach the boys these different kinds of work, and after paying for the material and all other expenses, we not only educate these children to industrial habits, but we actually make money out of it, for it appears by the accounts that the profit, after paying all expenses, on the industrial department, is about £40 a year. We have at this moment about 300 children on our school roll. I was up lately, and saw a child brought in from the Police Office,—a lean withered creature of a girl, who had been picked up for some petty offence, and, to the credit of the Magistrate, had been sent, not to prison, but to the Ragged School. I was much struck by her appearance. She was dressed in an old tattered gown, made for somebody a great deal bigger than herself, and it was curious to see her little withered face away deep in the hollows of a great black bonnet. She had never been in such a place before, and sat perfectly amazed, confounded, dumbfoundered, and immovable, as if she had been cut out of stone; the only things about her that seemed to have life were her eyes, and they went continually rolling round and round. An hour afterwards I found my urchin at the dinner table, driving her spoon into the soup in grand style—and I have no doubt that before three weeks were over I would not have known her again. The fact is, that under the combined power of patience and porridge, a most remarkable effect is produced. You see all the angularies of their system rounded off in fat and flesh; you see them gradually losing their savage looks; and in the course of two or three months they are as respectable looking children as you could cast your eyes upon. In regard to other results, we have sent forth 216 children, who have gone out to employment. Of these 216 saved and renewed creatures, as large a number of them have done well as children belonging to any other class of society would have done. So much as that we were not entitled to expect. Some of them have emigrated during the last year, no fewer than six girls having been sent abroad. I was shocked the other day by hearing of a remark made by a person of influence in the country, whom I would be sorry to name, as I hope he has repented of it before now. When the subject of Ragged Schools was brought before him, he remarked,—'As long as there are pockets to pick, I believe you will find men to pick them.' Had I been present when the remark was made I would have shown that gentleman the table, the results of which had already been laid before the meeting by the Lord Advocate, and would have begged him to attend to the effects produced by our institution and others of a similar character in Edinburgh. I would have told him, that when we began our school there were five out of every hundred criminals in Edinburgh Jail under fourteen years of age, and that now there was not even one in the hundred of criminals belonging to this class. I take my stand upon that table and say, that it proves ours to be the cheapest, safest, and best way of all to repress crime that has yet been tried. The question is often raised,—What are we to do with our convicts? My answer is,—Support Ragged Schools, and you wont long be troubled with them. Some may say,—Why, we have teachers in our prisons already, and we spend a great deal of money in trying to improve the criminals, and it is all in vain. Perfectly true; but depend upon it, the proper place for the teacher is not within the prison, but without the prison. Talk of pockets to pick! As long as there are throats to cut, there will be people to cut them! I wish I had that gentleman in our Ragged School. I would open the Savings' Bank book, and show him the name of a boy who, if he had been left to himself, would now have been picking pockets. We found him on the street, lies on his tongue, hunger in his looks, beggarly rags upon his back. And what have we made of

him? We have converted him from a money-taker into a money-maker, and that in an honest way. In his savings-bank book we find entered £1 for a good black coat, and so many shillings for a seat in a church. There is that boy now seated in a church, decently dressed, his Bible before him, after our good Scotch fashion ruffling its pages for the text, and then fixing his calm, placid, devout face upon the preacher. When I see that boy there, I am carried back in recollection to a place where I preached some years ago. My beadle was a turnkey. Having unlocked one iron door after another, and led me through a number of dark gloomy passages, he at last took out one ponderous key, and after opening the door, and pointing me to the pulpit, again turned the key and locked me in. When I had time to look around me, a most dismal and depressing sight met my eyes. Before me were ranged in a semi-oval form a large number of cells, one rising above another, that reminded me of the dens of a menagerie on a gigantic scale. They were divided from each other by sufficient walls, the front of each being guarded and staunchioned by strong bars of iron, and there,—where in another such place I had seen the hyena, the lion, the tiger, and the leopard,—there, peering through the bars were the eyes of my congregation, hoary ruffians, stout felons, abandoned women, many youths, and not a few little children. I say then, that had this boy committed crime before our schools were established, I would have met him in another dress, I would have seen him in another church, I would have seen him in the old prison chapel on the Calton Hill, glaring at me like a tiger cat through the bars of one of the cells, with habits as rugged as his dress, with a heart as hard as the stone-paved floor, corrupted and corrupting, hating and hateful, a victim, I have no hesitation in saying, of his unhappy circumstances, and of his country's neglect of him. I say, therefore, that the question with the country is, Will you have the teacher within the prison, or without the prison? The cost of a criminal to the country, on an average, could not be less than £300. I will give you an illustration of it. When Mr. Duncan, Dr. Bell, Mr. Smith, and I went up to London to bring before her Majesty's Government the question of Ragged Schools, we got a most gracious reception from Lord Lansdowne. He pledged himself to nothing, but he was very kind and courteous. We had met together in the morning to consult as to the course I should adopt in bringing our case before his Lordship. I said, 'I will tell him that every child, left to be a criminal, costs the country £300.' 'Now,' says Mr. Smith, with all the caution of a canny Scot, 'take care; if you cannot prove it, it is better not to state it.' However, when I got into Whitehall, and became warm with my subject, out bolted the £300 before I was aware of it. I was afraid I had done wrong, but on the following night I was re-assured, by a conversation I had in the Bow Street Police Office with Mr. Pierce, the gentleman at the head of the Bow Street Police force. He said, 'It is a waste of money and means to try to save the country otherwise than through the children, by giving them a sound education.' 'But how are you to get hold of the children and give them the education you speak of?' After some reflections, he said, 'Well, I do not see any way in which they can get that, unless you feed them.' It was worth going to London to hear, from a person so well qualified to judge, such an opinion in favour of the system pursued in our Ragged School. 'Well,' said I, 'what do you think of punishment?' 'Punishment!' he replied, talking of punishment with the most sovereign contempt,—'I never see a boy placed at the bar of the Police Court, but I say, Well, my lad, you will cost the country £300 before we are done with you,'—echoing the very thing I had said in Whitehall a few hours before! It is a simple question of arithmetic. We have sent out 210 of our children to employment. Suppose that even 60 of these children have not done well. Then multiply the remaining 150 by £300, and you have the expense to which these would have put the country, if they had become criminals, amounting to £45,000. The expense of the whole 216 trained in the Ragged School amounts to about £4,000, showing that the difference of the cost of these children, according to the different modes of dealing with them, is about £40,000, to say nothing of souls saved, and misery and crime prevented. But that is not all. We must add all the expense of maintaining the criminal in idleness, while he earns his livelihood by theft, and what would have been the value of his labour had he been turned into a decent member of society. I stand here, therefore, prepared to prove that this Ragged School, during the five years of its existence, has saved the country nearly £100,000. But our work has not only been very profitable,—it has also

been very pleasant; and I think one of the best recommendations of our Ragged School is, the character of its management. It is catholic in its management,—I do not mean Roman Catholic;—far from it. Now, there is no place I like to go to so well as to a meeting of our Directors. Here we are,—Presbyterians, Episcopalians, Independents, Established Churchmen, Free Churchmen, United Presbyterians, New Light Seceders, and Old Light Seceders,—here we are, all met in perfect love and harmony. Connected with this, there is a point to which I would like to advert. I was asked yesterday what were our peculiar principles. I think it right the public should know that the peculiar principle in which we take most delight is, that the Bible is in our school. In one sense this can scarcely be called a peculiar principle, since it is common to every Ragged School from John O'Groat's to Land's End, save one; and that certainly must be the peculiar school. I have but one fault to find with our building in Ramsay Lane. I would have liked to have seen above the door what I see above the door of the Baptist Church that is next neighbour to the Papists, with only a gable wall between them. I would have liked to have seen, carved in stone above the door-way, an open Bible, with this upon its open page, 'Search the Scriptures.' To the principle of an open Bible we must adhere. I will never consent to let it go out of sight. I will never consent to take that flag from the mast-head, either in storm or in calm. We run up that flag to the mast-head. It was there on the day of our battle. If it be asked, What would you have done if you had been wrecked, and riddled, and ready to sink, I reply, I would have taken the flag and nailed it even to the stump of a mast, and, when we went down, the last thing seen of our Ragged Schools would have been our flag, with the Bible on it, as it dipped beneath the waves."

THE APPROPRIATION OF THE DUNCAN TESTIMONIAL.

THE inhabitants of Dundee have lately made efforts to raise a sum of money to present as a testimonial to GEORGE DUNCAN, Esq., their representative. The light in which that gentleman views this token, and the objects to which he determines to apply the same, are highly interesting to the friends of the poor. Such will be a lasting memorial of the high estimation in which he is held by his constituents, and of his noble and philanthropic spirit. We have, therefore, great pleasure in laying the following extract from the Report of the Sub-Committee before our readers:—

"The Sub-Committee waited upon Mr. Duncan, and communicated to him that the Subscribers were now desirous of ascertaining his sentiments in regard to the presentation of the testimonial which the inhabitants of Dundee proposed giving to him, as a token of their sincere gratitude and esteem for his public services to the town, and of their appreciation of his private worth. They stated that the subscription at present amounted to upwards of one thousand guineas, but was still open, as numerous parties had not yet been afforded an opportunity of joining in the testimonial. That it was proposed to place the amount to be subscribed at his absolute disposal.

"Mr. Duncan expressed the deep sense of gratitude and obligation he felt to the inhabitants of Dundee for this generous and handsome expression of their confidence and esteem, and stated, that whether he looked to the large amount of the subscription, or to the spontaneous nature of the gift, he felt quite overpowered, and was wholly incapable of any adequate expression of his thanks and gratitude. The interests of Dundee had long been near to his heart, and he hoped he had spared no exertion to promote them; but this magnificent and almost unprecedented testimonial far outweighed any merits or services of his.

"Mr. Duncan then said that, to invest this large amount in any of the usual forms of testimonial which were offered to public men, would be applying it

to a purpose not adequate to carry out his own feelings; and, if consistent with the views of the subscribers, it was his wish and intention to expend the sum to be raised in the erection of a plain and substantial building for the accommodation of the Ragged and Reformatory Schools of Dundee, an institution which had already conferred the greatest benefits on the destitute and helpless portions of the rising generation; and in this way the liberality of his fellow-townsmen and friends might, by the blessing of God, be instrumental in insuring a sound religious education and industrial training to those who were at present so eminently in need of their more favoured fellow-creatures. That he would therefore be prepared, when the presentation came to be made to him, to co-operate with the subscribers in carrying out the object which he had indicated, and it would be the proudest testimonial which could be offered to him, and the strongest incentive to those who should follow him to merit the good wishes of his constituents. The Sub-Committee have endeavoured to give Mr. Duncan's views as nearly as possible in his own words, and they have no doubt the generous and noble sentiments expressed by him will be fully appreciated by the community.

"It may be out of the province of that Sub-Committee to do more than to record the result of their meeting with Mr. Duncan, but they would respectfully suggest to the subscribers and receive the presentation in person, and that in our view a piece of plate, of however small amount, should be offered to Mr. Duncan, on which to record the inscription of the presentation, and of his generous and disinterested application of it.

"Mr. Duncan being obliged to leave for London in the course of the present week to attend to his parliamentary duties, will not be able to meet the subscribers at present, but he has agreed, during the Easter recess, or or some early occasion, to meet with them.

(*Signed*) "Dad. Baxter, Convener. "Thomas Neish.
David Scott. John Hurrock.
John Shiell."

Correspondence.

To the Editor of the Ragged School Union Magazine.

Sir,—May I inquire, through the pages of your Magazine, whether or not our Ragged Schools would be benefited by a judicious system of *Rewards for Competition?* I mean, not merely a partial system, but one connected uniform plan of procedure for individual schools, and also for the Ragged School Union. We are already rich in means, which would speedily increase if the principle should be approved and generally adopted. Some plan of the kind seems necessary, among others, for the following reasons:—

At present, the smaller schools are the weakest, least organized, and most liable to the prevailing and fruitful evil—*irregular attendance.* Little good can be done with boys who attend only occasionally, and then at different schools—it is notorious that very many of them wander about from school to school, in search only of novelty and amusement, infecting the better disposed with a spirit of insubordination and mischief, which, in the Sunday Schools especially, renders the most strenuous efforts of the teachers abortive, or at best but seed-sowing by the way-side. In some schools, a continual succession of strange faces is noticed; but few are seen two or three months together, and those only at very irregular intervals. It is vain to expect permanent impressions under such circumstances, but the most obdurate offenders will

often yield to a *continuous* course of kind treatment, instruction, and advice. The evils complained of are greatest in the Sunday Schools, where order and regularity are of paramount importance, but the incentives to their observance are least; this is of course owing to the apparently superior advantage, to the class concerned, of secular over religious instruction—the one being immediately subservient to their interests, while the other would, in most cases, be dispensed with altogether, were the religious element alone involved.

Important as the moral and religious training of this destitute class is, it is well known that many kind-hearted and willing labourers in this important field for exertion, are so discouraged by the inadequate fruits of their labours, and fall off to such a degree, that they cannot be induced to continue their work in sufficient numbers to supply the demand for their exertions; this reacts upon the schools, and applicants are excluded, as each teacher can only keep a moderate number in order.

It occurs to me that these results are principally owing to the want of some such system as I propose, which shall appeal directly to the interests and feelings of the boys. Field Lane School is a case in point; a dormitory is attached, food is given, and trades are taught; as consequences, order reigns, the school prospers, and much good is effected. But all schools have not the same advantages, and the results are correspondingly barren. My idea is, that a system of rewards for competition would go far to obtain similar results in the smaller schools, besides being of advantage to the larger—especially if rewards were offered by the Ragged School Union to be competed for by all the schools. Such rewards as we can already offer might be made available, instead of being granted, as they now are, by favour. These are,—Emigration—Enlistment in the Shoe Black Society, Bands of Brassers, Mercuries, etc. Other rewards or prizes would no doubt be offered in due time, were the plan publicly announced; such as, sets of tools, books, money prizes, insertion of names in select registers as candidates for situations—this last would no doubt be well supported by tradesmen and others, with such guarantees for good character. Probably it may be found expedient and possible to establish a separate and superior school instruction, in which should be one of the rewards.

The principle in question might, of course, be carried out independently in separate schools, but its success would be incalculably greater if adopted by the Ragged School Union.

Many modes of carrying out the idea might be suggested, perhaps the one in use in most private schools would be practicable. The superintendent of each school should keep a book in which the names are to be inserted, ruled and headed, and marks granted for good conduct, regular attendance, proficiency in the several branches of instruction, etc.—special importance being attached to the marks granted in the Sunday School. To secure uniformity, not more than one mark should be granted under one head at any one time, except in the Sunday Schools, in which two might be given. All the schools to commence granting marks from the same periods—say the 1st of January and July, and notice to be given to the Union of an intention to compete for these prizes. It is obvious that no difficulty would occur in distributing rewards in separate schools, but it would be necessary that the Union should offer at least one prize for each school, or more in proportion to the numbers in larger schools.

By this plan each scholar would have a double incentive to exertion—the prizes of his own school and those of the Union; it seems likely to give the required stimulus, and each boy would find his interest in striving for rewards, which now have little or no temptation for him, and seem hopeless of attainment.

Girls have not been mentioned, but of course similar plans might be devised for them.

Should these suggestions—submitted in a very crude form, amid the pressure of other engagements, prove to be of any practical value, my pleasure will be great in having served, even in the least degree, so excellent a cause.

I am, sir, yours very truly,

F. P. W.

[A general and systematic application of a plan similar to the above is now under the consideration of the Committee, having been originally suggested by Mr. W. Locke. It is obvious, that until it has been matured a more formal announcement of it in our pages would be premature.—Ed.]

To the Editor of the Ragged School Union Magazine.

Dear Sir,—Allow me, through the medium of your columns, briefly to report the results of the Ladies' Sale, held a few months ago for the benefit of the Golden Lane Ragged Schools. I regret that an earlier notice of it has not appeared—as an encouragement to others, and especially as an acknowledgment to those friends who so generously contributed their handiwork—but lengthened absence from town must be my apology.

You are aware that great difficulty has ever been experienced in raising funds for this school in its own neighbourhood. "I contribute to a Ragged School near to my residence," has often been the reply of the city merchant, although we were pleading for a population living within a short distance of the very spot where all his wealth has been accumulated. Hence, our ragged bark has often been sailing among financial breakers, creaking, leaking, and sinking. Last autumn, when we were almost under water, the ladies hastened to the rescue. Every hand, head, pen, needle, tongue and foot, was set in motion; and in a few weeks the fruits of their industrious activity were exhibited on amply furnished stalls in the Jewin Street School-room, which was kindly granted by the Committee free of expense. The scene was greatly enlivened by the notes of a well-toned pianoforte, kindly lent by the maker, and efficiently played by a lady volunteer. So numerous were the customers, so willing to buy and pay *full-price* for everything they purchased, that at the close of the second day it was found advisable to extend the sale over a third. The consequence was that almost every article was sold, and as the result, £116 was handed over to replenish the more than empty coffers of the Treasurer, after paying all expenses.

It is unnecessary to add that we were grateful beyond measure for this unexpected assistance, and greatly encouraged to continued perseverance.

Like honest men, the first portion of the goodly sum was expended in paying our debts, the next in the purchase of a School Library, and a third item on a Parents' Tea Meeting. This *important* gathering was attended with hopeful symptoms, and from which we expect good to follow. Some of the poor creatures came in borrowed garments—others were obtained from the Ragged School Union, and not a few possessed a greater quantity of "valuable property" in the rags that covered them, than all the furniture in their cheerless homes. The *few* homely, affectionate addresses delivered, were listened to with marked attention; and the company, one hundred and sixty in number, dispersed at an early hour, many of them breathing blessings on their benefactors, and expressing gratitude for their kindness. Nor were the enjoyments of the evening confined alone to the recipients, for not a few of us felt, with a force like the freshness of a new discovery, that "it is *more* blessed to *give* than to receive."

Yours, dear Sir, ever truly,

Alexander Andeeson, *Hon. Sec.*

The Children's Gallery.

THE BOUQUET AND THE BIBLE.

The day was a fine day, but an unexpected shower suddenly drove two or three little parties into the cottage for a temporary shelter; a Bible and a bouquet of flowers lay upon the table.

A shrewd-looking man, one of the company, approached the table—he was an infidel. He opened the Bible, and closed it again with a smile that was mingled with derision. He then took up the bouquet. "This suits me best," said he, with an exulting air, "for it has no mysteries; I can understand it; its colours are fair, and its scent delightful." Saying this, he pulled a flower from the bouquet, and stuck it in his bosom.

A pause succeeded; but it was soon broken by an old gentleman, whose meek and mercy-loving face was grateful to gaze on, and whose grey hair entitled him to respect. He had heard the observation of the infidel, and felt anxious to counteract its influence; advancing to the table, he also took up the bouquet.

"How bounteous in this gift," said he, "is the Father of mercies! This bouquet is delightful. How delicately formed are these beautiful flowers! How rich are their varied tints, and how sweet is the fragrance they exhale! But shall we forego the joy of inhaling their fragrance, and the delight of gazing upon their beauty, because we cannot explain the hidden mysteries of their existence? We know not how the dry, husky, unsightly seed, when set in the ground, could start up into such glorious forms. We cannot tell how it is that from the same soil such different stems should spring, and on the same flower such varied tints appear; nor know we why some of the fairest and sweetest of flowers should be thickly pointed with thorns. These things are mysteries; but if we wait till we can comprehend them, the flowers will fade away, for their life is short. Let us gaze, then, on their beauty, and inhale their fragrance while we may."

"And why should we not," continued he, putting down the bouquet and taking up the Bible,—"Why should we not use the Word of God in the same way? This blessed book prompts us to all that is good, warns us against everything that is evil, and, amid the darkness of this bad world, points us to brighter and a better. Mysteries it has—deep and awful mysteries—which its almighty Author alone can explain; but shall we waste our short lives in brooding over them, and neglect the greater part which is quite plain, and overlook the manifold mercies it proffers for our acceptance? While the Holy Scriptures reprove us in error, guide us in difficulty, console us in sorrow, and support us in sickness and in death, shall we undervalue and neglect them? Never! Let us leave, then, all mysteries, both of providence and grace, till it shall please God to unravel them to our understanding; and, in the mean time, let us, while rejoicing that God's works and words both show that he is 'The Wonderful!' gratefully place the glowing flowers of the bouquet in our bosoms, and the glorious consolations of the Bible in our hearts."
—*The Visitor.*

A SWARM OF BEES FROM A SCRIPTURAL HIVE.

Be quiet,—more ready to hear than to speak;
Be active,—true riches unceasingly seek,
Be patient,—Jehovah's good pleasure endure,
Be humble,—and so shall your path be secure.
Be prayerful,—make your requests unto God;
Be watchful,—for Satan is ever abroad,
Be hopeful,—and never give way to despair;
Be loving,—and show whose disciples you are.
Be gentle,—and prove that your wisdom's divine;
Be merciful,—always to pity incline.
Be gracious,—more willing to give than receive;
Be just,—as you would not have others deceive.
Be upright,—and thus your profession adorn;
Be kind,—and treat no fellow creature with scorn.
Be lowly in heart, for the Saviour was so;
Be long suff'ring like Him when he dwelt below.
Be not unbelieving,—but trust and adore;
And God's grace be with you henceforth evermore.

SUSANNAH.

Intelligence.

JURSTON STREET SCHOOL, LAMBETH.

On Wednesday, February 4th, the Annual Meeting of the above school was held in the school-room, which was most tastefully ornamented with banners, with appropriate inscriptions, evergreens, etc. A large company of friends partook of tea, to which ample justice having been done, the tables were removed, and seats arranged as closely as possible, but even then there was insufficient accommodation for the numerous attendance that thronged the room.

The Earl of Shaftesbury having taken the Chair, said he regretted his stay at the meeting would be necessarily short, as about half an hour before he left his residence he received some very painful intelligence; notwithstanding, he had determined to be present, if but only for five minutes, for he felt particularly interested in the operations of that school, it being the first he visited when he commenced the Ragged School campaign. Besides, he knew not of any school that deserved public support more, that was better conducted, had been crowned with more abundant success, nor where the zeal continued so unabated. Let this prosperity, however, he urged, only prompt to renewed efforts in their combat with the sin and pollution which abounded on every side. His lordship expressed himself deeply indebted for the manner in which he had been received. He regarded it as personal, and was much gratified.

The Report was read by Mr. Harriss; it stated that "the neighbourhood in which the school is situated is second to none as far as regards its moral necessities. In passing the streets, courts, and alleys, the ear is constantly assailed with oaths, or profane and filthy language. The immediate neighbourhood has long been a continued scene of Sabbath breaking; and yet, amidst these fearful things, the men and women of the next generation are educated and trained. The school, at the present time, is in a more prosperous state than at any other period of its history. The average attendance of children from March to August is 117 boys, 131 girls, total 248.

From September to February 175 boys, 155 girls, total 330. Teachers for the year 31. The working class for girls is in full operation, the average attendance for the year being 22. 346 garments, including frocks, etc., have been made and sold to the children at half of the cost price of the material. There is a balance due to the Treasurer of £1. 0*s*. 10*d*.

The meeting was subsequently addressed by Rev. J. Sherman, Rev. J. Branch, and Rev. Mr. Davis, Joseph Payne, Esq., and Messrs. Henson, West, and Harriss.

EXETER BUILDINGS RAGGED SCHOOL.

The Annual Meeting of the above school was held on Wednesday evening, February 11th, in the Presbyterian church, Halkin Street, West Chelsea. There was a crowded and highly respectable company of friends of Ragged Schools. The Earl of Shaftesbury presided. The Report was highly satisfactory, and the Meeting was addressed by Admiral F. E. V. Harcourt, Capt. F. Maude, R.N., Joseph Payne, Esq., Rev. F. Rogers, Rev. J. E. White, M.A., and Rev. J. Alexander.

SLANEY STREET RAGGED SCHOOL, BIRMINGHAM.

The Third Anniversary of the Slaney Street Ragged School, Birmingham, was celebrated on Friday evening, January 9th, by the subscribers and friends of the institution taking tea together in the school-room, which had been decorated with artificial flowers and evergreens for the occasion. Mr. Joseph Sturge presided over the proceedings which followed the repast. During the proceedings a number of the boys and girls attached to the school sung several pieces of sacred music; and some rugs, the production of the scholars, were submitted for inspection.

Mr. Jennings read the Report, which was of a very gratifying character. It stated that the number of children in the school was steadily increasing, and that they not only exhibited a growing readiness to receive instruction, but a general improvement, which exerted a salutary influence on their parents and the neighbourhood. Last year the number on the books was seventy, and the average attendance forty; this year the number was ninety, and the average attendance fifty. During the early part of last year a separate fund was raised, by which the children were supplied with a good dinner twice a week. The Committee were much indebted to Mr. J. C. Aston for the use of the present school-room, which is larger and more commodious than that occupied last year, and also to other donors and friends for their pecuniary assistance.

Mr. Houghton, Treasurer, read the cash account, from which it appeared there was a balance in hand of 6*s*. 11*d*.

Mr. Jennings stated that the Committee thought of establishing an industrial class, and of providing food for the children. During the last year, the children made 1,398 coffee bags; they were now being taught shirt-making, and how to make beds out of small bits of paper, which made tolerably good beds, but required regularly shaking up, as feather beds.

Mr. Stokes stated that the first Ragged School ever commenced in the country originated in

Birmingham, although it went not by the name of Ragged School, but "The Good Samaritan School." It was started in Summer Street, by Mr. Deakin, for the instruction of sweeps, shoeless boys, etc. Afterwards the school was joined by a man named Powell, and such was the success of the school that many of the boys with thievish propensities imbibed a strong desire for improvement, and afterwards obtained good situations, and one of them was now a leading man in the Cannon Street congregation.

Mr. J. S. Wright also supported the Resolution, and showed the necessity of the adult members of the Christian churches coming forward to carry out such institutions. Thanks were voted to the Chairman, who advocated the propriety of urging total abstinence for the adoption of the children, and the business concluded.

The Meeting was also addressed by Messrs. Dawson, Potter, Pritchard, and Yewen.

NORWICH RAGGED SCHOOLS.

The Annual Public Meeting of the Norwich Ragged Schools was held in the Assembly Rooms on Tuesday, the 3rd of February, 1852; the Mayor of Norwich in the Chair. The report read by Mr. B. T. Sharpe, the Hon. Secretary and Treasurer, showed an average attendance of ninety boys and sixty girls on the Sabbath, and of twenty-five children of each sex on Tuesdays and Thursdays. Appropriate resolutions were brought before the meeting by the Rev. J. Alexander, J. W. Dawson, Esq., the Revs. J. J. Topham, J. W. Cobb, (Chaplain of the Jail,) and T. A. Wheeler, and Joseph Massingham, Esq. The Committee intend to extend their labours, if the means are furnished them.

NOTTINGHAM RAGGED SCHOOL.

The Sixth Annual Meeting of the above school was held in Trinity Church school-room. There was a numerous attendance of friends and subscribers, and upwards of 400 parents and children partook of tea, plumcake, etc., provided by the friends of the institution.

The Mayor of Nottingham presided, and several useful practical addresses were delivered by the Rev. G. Cuthbert, Rev. M. Macdonald, Mr. Harrison, and Mr. S. R. Starey.

The following is an extract from the Report presented on this occasion:—

"The Committee take this opportunity of laying before you a short statement of the progress of the school since their last report; and it is with deep thankfulness that they can record a gradual and decided improvement—not so much by an increase of numbers, which has been purposely restricted, for want of greater accommodation, as by a more regular attendance of the scholars themselves; by greater subordination; by a more tractable spirit; and, among the elder scholars, by a manifest desire for improvement, and a much greater acquaintance with that Word which is able, by the Spirit's teaching, to make them wise unto salvation. The average attendance on the Sabbath day during the winter months has been 62 boys and 65 girls; the attendance at the Girls' Industrial Class, held on Monday evenings, has been 52, and they have been employed making for themselves or their relatives 157 new articles of clothing, towards the purchase of which they have contributed £3. 5*s*. 8*d*.; besides repairing cast-off apparel kindly sent by friends of the school, and afterwards given to the most destitute or deserving; such presents are ever most thankfully received; and your Committee desire very earnestly to press this subject upon you, as one deserving especial support, as by it they are enabled to instil habits of careful thrift and industry, which must tell upon their future life.

"On Tuesday evenings the boys receive secular instruction, the average attendance being 56, when, through the generosity of an estimable lady, they partake of a supper of bread and butter and coffee. On Wednesday evenings the girls are treated in the same manner, their average attendance being 60.

"A Writing and Arithmetic Class is open for the elder lads on Friday night; the attendance at first was very irregular and limited, but it has latterly improved; and those who have had the pleasure of teaching them have been encouraged by their orderly behaviour and desire for improvement.

"During the last two winters a Sabbath Evening Class has been conducted for the benefit of the elder scholars and their parents, who, it was hoped, would not allow their want of clothing to prevent them coming to a place so humble, as it is well known this excuse is frequently given for non-attendance at the sanctuary. It was begun, and is carried on, in the expectation that it may prove a portal to the church, and that many may pass from the form to the pew—a hope which has been realized in four or five instances, in the case of parents, within the knowledge of the Committee. Some of the boys have been taken both morning and evening to St. Paul's Church, and, through the kindness of one of its members, hymn books have been provided for their use. A greater number of the girls, at their own request, meet their teachers on the Sabbath morning, and accompany them to Trinity Church, where accommodation is kindly provided for them. Thus a few children are

> 'Not forbidden
> To tread with naked feet the sacred floor
> Of those high temples, where the Spirit moves
> Of Him who ever pleads and ever loves.'

"The expense for the past year has been £44. 8*s*. 10*d*., being more than *double* the amount of the annual subscriptions; and, as they are likely to be materially increased by being compelled to remove, or possibly build, suitable premises, it is earnestly hoped that the friends of the outcast poor will come forward, and endeavour to carry out this great work in the spirit it deserves."

Original Papers.

RAGGED SCHOOLS—

THEIR LOCALITY—OPERATIONS—CONDITION—AND RESULTS.

HOXTON.

Hoxton is situated between Kingsland Road, East; New North Road, West; the Canal, North; and Old Street Road, South. Lambert, in his History of London, states that Hoxton is denominated in the Conqueror's survey Hochestone, a prebend to St. Paul's Cathedral, and was anciently a village, situated at a considerable distance from London. In this neighbourhood the magnificent mansion of the celebrated Oliver Cromwell once stood, the last remains of which were removed only a few years since. The lovely fields and spacious meadows of this locality were so enchanting, that the illustrious Queen Elizabeth delighted to spend here many of her leisure and solitary hours. The stately residence, for many years used as a private lunatic asylum, known by the name of Warburton's, marks the spot of her favourite retreat. Hoxton is also rendered memorable by the fact, that here, in 1835, that philanthropic Christian, David Nasmith, with two other gentlemen, after deliberation and devout prayer, formed that excellent institution, the London City Mission.

The once lovely scenery of this locality, like a dissolving view, has passed away. The airy roads and pleasant walks around and across the green fields, interlined with stately trees, the abodes of the winged tribes, whose sweet chirp and well-toned notes delight the ear, have gradually disappeared; and houses, with a dense population, now cover the area. The squire, the tradesman, and the industrious mechanic, occupy dwellings suited to their varied stations in life; but in the back streets, a great number of the exceedingly depraved are grouped together.

A low theatre has found among these a fertile soil for the extension of its demoralizing influence. It is appalling to witness so many youths crowding around the doors, long before they are thrown open. Upwards of one hundred, who have attended the Ragged School, and participated more or less in the benefits of the instruction imparted, date their ruin from their first attendance at this theatre.

The Rosemary Branch Tavern, with its polluting entertainments, must be reckoned among other sources of evil. Here youths of both sexes are congregated together; the already deluded become confirmed, and others ensnared in habits of Sabbath desecration, intemperance, lasciviousness, and improbity. Besides, there are several low coffee-houses, where this class of persons are harboured, and their vitiated passions pandered.

In the year 1846, a respectable pious tradesman, residing in the neighbourhood, had often observed on the Sabbath-day a group of youths and young men gambling and drinking in a secluded spot. He, unlike the priest who saw the evil, but passed it unnoticed; and still less like the Levite, who, the more he knew of the extent of the calamity, the

less he did to alleviate its sorrows; but in imitation of the good Samaritan, having discovered his neighbour's need, at once brings to bear upon it all the remedial agencies he has within his power. This was not done, however, without some degree of self-denial and sacrifice of time, causing much anxiety and responsibility; but in suffering the one and incurring the other, he only obeyed the bidding of his Master, who says to others in his vineyard, "Go and do likewise."

Our friend, desiring to benefit these needy ones, spoke to them, and discovering their extreme ignorance, offered to instruct them. After considerable parley, they expressed themselves willing to be taught, but the difficulty was, where he could take such a company of depraved and wretched beings. But there was no time to lose, souls were perishing, and in all probability these sinking ones might drag others with them into the vortex of ruin, down which they themselves were falling. The use of a poor man's garden was at once obtained, a few odd seats borrowed, and thirteen of these youths, whose mouths were full of bitterness and cursing in the afternoon, were prevailed upon to attend in the evening. This was a day of small things, but God despised it not.

The character of this assembly is painfully interesting. It was subsequently ascertained that of the thirteen present, eleven had been in prison; eight frequently, one eight times, and two twelve times. It was by no means an easy task to bring these, their companions, and others of the same class, under a course of religious instruction and moral training. The teachers had to "go out into the highways and hedges, and compel them," by earnest entreaties, "to come in;" and not unfrequently did they make diligent search in the brick-fields, arousing some from their slumbers among the straw, and disturbing others while planning robberies, and exhorted them for their good. The result was, many were collected here every Sabbath evening, until the approach of winter prevented their meeting in the open air any longer. An old building, in a most dilapidated condition, was then rented, and constituted the first school-room. Here the teachers, with about fifty scholars, assembled for some time, notwithstanding the inconveniences to which they were subjected in inclement weather.

Gratitude might have been expected in return for such labours of love; but the reverse was the case for a long time. Often in the midst of teaching the lights would be put out, which was regarded as a signal for confusion and uproar, and acts of violence were perpetrated; stones and sundry sorts of filthy substances were hurled about, inflicting severe bruises. In one instance, a teacher was actually taken up in the arms of these ruffians, who endeavoured to throw him over the banisters; in this they did not succeed, but in the scuffle his nose was actually broken.

But at length, after much forbearance and perseverance, these desperate ones were subdued by kindness; the violent became calm, the unteachable docile, the obdurate softened and grateful, and some who, when first met with, were classed among those "who stole," resolved "to steal no more." These successes, however, only introduced new difficulties and dangers. One man threatened to lie in wait, and take the life of one of the teachers at the earliest opportunity, because his two sons, whom he had trained up to thieve, had become reformed, and refused to steal, thereby cutting off his ordinary means of subsistence.

But even this man subsequently became a penitent, expressed great contrition, begged the teacher's pardon, and earnestly sought forgiveness and acceptance of God through Christ Jesus, and eventually the teachers had hope in his death.

The importance of this school being made known to a benevolent lady, she at once contributed £25 per annum to the London City Mission towards the support of an agent, that he might labour in this locality, and give special attention to the school. This appointment has resulted in great benefit to parents and children, as they themselves testify.

The room had now become too strait, and as suitable premises could not be obtained, it became expedient to build. Efforts were made, and with large success. A wealthy and benevolent friend of the poor gave a plot of ground, and contributions were promptly paid in response to appeals made; so that the Committee felt warranted to erect a neat commodious building in the Tudor style, capable of accommodating five hundred of both sexes, at a cost of £800. The Right Hon. Lord Ashley, M.P., laid the foundation stone, December 11th, 1849; and the Rev. Alexander Fletcher, D.D., opened the School-rooms, by an impressive service, on April 16th, 1850.

The operations carried on in this new building consist of a Sunday School, at which, on the average, 260 children receive instruction. An Infant Day School, the average attendance being 120. A Week Evening School is held four evenings in the week, the average attendance being, girls 190, and boys 200, in the summer months; and girls 200, and boys 350, in the winter months. Every Sabbath evening an address is given to parents and children. There is, in connection with these schools, a Penny Savings' Bank; also a Dorcas Society, of about 50 ladies, who make clothes and sell them to the children at half the cost of the materials, by which the appearance of many of the children has been much improved.

The annual expenditure is about £105, including day and evening instruction, school requisites, and emigration. The building fund is deficient only £180, towards which the Committee of the Ragged School Union have promised £50, but which sum is payable only on condition that the remainder be first raised.

That most excellent institution, the Refuge for the Destitute, was, during its existence in Hoxton, a great boon to the neighbourhood, and a valuable auxiliary to Ragged School efforts. Many, when induced to forsake their evil habits, found shelter there, until provision could be made by which they might earn their bread by honest industry. The breaking up of this institution, in consequence of the withdrawal of Government support, is much to be regretted, and renders the extension of Ragged School operations more imperative and important.

The general results of these operations are most gratifying. The youths of 1852 could scarcely be recognised as the youths of 1846. Gangs of thieves, to which some of them belonged, have since been entirely disbanded. About fifty youths and young men, who, when prevailed upon to attend, were professed thieves, have been reclaimed; eight placed in refuges; twenty-one sent out as emigrants to Australia and America; and three females have been rescued from a life of infamy; one has died, leaving a testimony behind sufficient to afford hope that

she had experienced a change of heart; and two are now in asylums, and promise to do well. Many who were infectious members of society, leading others astray, are now filling useful and honourable stations in life. The police testify that a great amount of good has been effected by these schools in this neighbourhood—where three policemen were formerly required, one is sufficient now.

Individual results are also very pleasing. Eighteen lads have been sent out from this school to Australia, and three to America, who, when first met with, were classed among the worst of the human family, sunk in vice and infamy, fearing neither God nor man, and understanding little else but the dexterous manœuvres of the burglar, shoplifter, and the petty pilferer.

One of the youths sent out by the Ragged School Union from this school writes from Port Philip the following:—"This is a healthy and fruitful country, and there is plenty of work for all who will do it. I am doing shepherd's work at £20 per annum and my board and lodging. I have ten pounds of flour, twelve of meat, two of sugar, and four ounces of tea per week. I am twelve miles from a place of worship, but I have my Bible, and that is a great comfort to me."

Another states that he has engaged himself for three years, at 5*s*. per week, with board and lodging, for the first year, 10*s*. for the second, and 20*s*. for the third.

One young man, who was captain of a gang of thieves, and a terror to the neighbourhood, was induced to attend the school. After a lapse of time he resolved to give up his evil habits, became an inmate of the Refuge, and subsequently obtained employment, when he again attended the school, and became a teacher. He is now filling a respectable situation at the West End, and there is reason to hope that he has experienced a change of heart. He now seeks to benefit others, and has been the means of snatching from a life of sin a sister, who is now married to a respectable mechanic. Thus two in one family have become the joy of an aged father, instead of bringing his "grey hairs with sorrow to the grave."

The foregoing cannot fail to excite gratitude to God for the establishment of, and the success that has attended the efforts of these schools. We trust the history of the past will prove a stimulus to increased exertions for the future, on the part of contributors and labourers, and that God will not fail to bless them in this work of faith and labour of love. Then the subscriber, the teacher, and the taught, shall rejoice together, and "sing unto the Lord; for he hath done excellent things."

HOW SHALL THE PRISON BE MADE EMPTY?

It is a question frequently discussed by the benevolent, "Does education tend to the prevention of crime?" It was the advice of a murderer, in a letter to his children, to avoid poverty, as it was poverty that produced every calamity. "If I had been rich," said Greenacre, "I should not have come to this disgraceful end. Therefore, strive to be rich." The murderer who gave this advice, had cut off the head of his wife on the anniversary of their wedding-day, in order to secure her property, and at the same time get rid of her; and he denied his guilt to the last. It seems, therefore, to an impartial

observer, that it was the love of money, and not poverty, that brought him to an ignominious death.

Not long ago, an advocate for Ragged Schools (but one who had not studied his Bible) represented poverty and ignorance to be the parents of crime, and therefore the knowledge of a trade and of letters to be the great promoters of virtue.

How can the truth on these points be discovered? Could we visit a prison and inquire in what manner the criminals had been brought up, would not facts settle the question?

But though we ourselves cannot actually make these inquiries, we may hear the answer to them, from a man of wisdom and piety, the constant companion, as well as instructor, of prisoners.

Out of a thousand criminals, he found that eight hundred and forty-five had been at some sort of school; more than one-third had been to private schools; and more than one-fifth to national schools. They had not, indeed, made the best use of their advantages, as idleness had been a prevailing fault; yet more than four hundred could read well, and one hundred had attained the higher rules of arithmetic. But had these unhappy men received a strictly *religious* education? With a glow of satisfaction we answer, *No*, not such an education as the Bible prescribes. They had, perhaps, learned a catechism, or collects, or Scripture by heart, or read chapter after chapter in a formal manner; but the Word of God had not been impressed on their young and tender hearts by a father's affectionate voice, nor had they been taught to fold their little hands in prayer at a pious mother's knee. The exceptions to this statement were *very few*. These are the remarkable words of the chaplain:—"Of children trained at all aright the number is small indeed, which we have had the pain of seeing here in the character of the felon and the outcast. But in such melancholy cases, that is, where there seems to have been any pains bestowed, even by *one* parent at all competent to train up a child 'in the nurture and admonition of the Lord,' there may be seen men not yet without hope; for there exists a chord in such, even when apparently most callous, which can be touched. The last thing forgotten in all the recklessness of dissolute profligacy, is the prayer or hymn, taught by a mother's lips; and the most *poignant sting of conscience* in solitude and adversity, is that which the memory of *filial disobedience* inflicts." Such is the testimony of this experienced minister. He adds:—"I am fully persuaded in my own mind, that it is not to the want of mere education we are to look as a general cause of crime, so much as to the want of a sound *moral* training and instruction, which, while it cultivates the intellectual faculties, points to the glory of God as the author and end of all."

As for mere education, (or instruction in arts and sciences, apart from religious principle and practice,) this is all the praise bestowed upon it by one who knows criminals:—"It changes the character of crime, and removes certainly some temptations, but *suggests others*, and gives an *increase* of *power* for planning schemes of robbery, and subsequently of concealment and escape from justice."

But, as already hinted, there is another reputed cause of crime besides ignorance.—it is poverty, occasioned by want of employment or the lowness of wages. What do facts testify on this subject?

Fully one-half of the thousand criminals had more than the average wages of the labouring community; and scarcely any had not at some time of life as fair an opportunity of earning their bread as their fellows.

In looking over the list of delinquents, we find more than a third understood a trade, seventy were domestic servants, fifty were clerks or shopmen, and fifteen belonged to a much higher class. The thousand prisoners whose cases were examined were all in the flower of their age, and very few were burdened by families, as only a fourth part of them were married. It is not upon men in such circumstances that poverty naturally falls. What, then,

was their temptation to crime? Not the difficulty of *earning* money, but the habits of *spending*. And on what? Not upon necessary food and clothing, but on *unnecessary* drink and dress, and sensual gratification. It was the love of concert-rooms, dancing-rooms, billiard-rooms, taverns, theatres, gambling-houses, etc.

The chaplain—the man of facts—traces crime "not so much to the want of occupation, or to natural poverty, as to the loss of employment by misconduct, and to a poverty produced by idleness, by living and dressing beyond their means, by gluttony, drunkenness, and profligacy."

Is it not, therefore, evident that the remedies proposed to obviate *poverty* will not extirpate crime; the knowledge of a handicraft will not do it; nor emigration, nor free trade.

The facts elicited clearly point out the remedy, and are in perfect unison with the solemn voice of Sacred Scripture, "*Train* up a child in the way he should go, and when he is old he will not depart from it." There is but one kind of training spoken of in Scripture; it is "*the nurture and admonition of the Lord*," it is training to walk in the ways of heavenly wisdom, it is the inculcation of religious principle, by example as well as precept. Though Solomon spoke of trees, from the cedar-tree that is in Lebanon even unto the hyssop that springeth out of the wall, and of beasts, and of fowl, and of creeping things, and of fishes, it was not by the ample stores of natural history that he promised to deliver youths from evil; for though good in their proper place, they are *not* "life to those who find them, and health to all their flesh." But these are the real life-preservers:—"By humility and the fear of the Lord are riches, honour, and life."

Love of distinction, as well as the love of pleasure,—infidelity, as well as ignorance, swell the prison calendar. *Humility* preserves many of the ignorant from danger, and the *fear of the Lord* is the beginning of wisdom. Teachers can do something in training up little ones in this humility and fear. *But does public exhibition and public praise encourage humility? Do reflections cast upon the parents and messages of reproof sent to them by their own children encourage it?* And what *is* the fear of the Lord? It is not merely a theory, though it is a fear *proceeding* from love to that God who gave his Son to die for our sins; it *leads* to practice, and David has taught us what it is, "Come, ye children, hearken unto me, and I will teach you the fear of the Lord." "What man is he that desireth life and loveth many days, that he may see good?"—he that would have a *long* life and a *happy* one,—"keep thy tongue from evil, and thy lips from speaking guile: depart from evil, and do good; seek peace and pursue it." This counsel will save from the gallows as well as from the bottomless pit; it will save from the hulks, the hand-cuffs, and the solitary cell.

And if parents can do more—*far* more—than teachers in saving the next generation from the calamities of this, shall *adults* be overlooked and children only regarded? Has not this been our error? It has been found easier to instruct children, and there has been less reproach attached to it, less controversy excited, less toil, less hardship, less insult to be endured.

But now the Christian Church has awakened, and has sent out her bands of Scripture Readers and District Visitors to arouse the *mother* to care for the immortal being sleeping in her lap.

And we long for the day when not only the parents *at home* shall be roused, but the parents, when they go abroad, may hear *on the hill and the heath, in the streets and the lanes*, the warning voice; and in many a house of God "many a servant of God" shall point to Him "who taketh away the sins of the world."—*Churchman's Monthly Penny Magazine.*

HAVE RAGGED SCHOOLS REACHED THEIR ZENITH?

IMPORTANT question! How happy for the great metropolis of London—yea, for the United Kingdom at large, had Ragged Schools so far completed their work as to enable us to answer in the affirmative! The Ragged School system, a few years since, was a novel plan, approved by some, repudiated by others. The problem is now solved, and it is universally admitted to be admirably adapted to meet the necessities of those children of the poor who are found in a destitute and degraded condition. The children brought under the remedial influence of Ragged Schools were at first numbered by hundreds—now by thousands. Wherever schools have been established, the most beneficial results have followed. But these successes are not to be mistaken for complete victory—they are rather to be regarded as tokens of the Divine approval and blessing—the droppings of a fructifying shower, and the sample of an abundant harvest.

These remarks have been occasioned by an incorrect report of a speech of the Earl of Shaftesbury, delivered on the occasion of the Public Meeting in behalf of the Calmel Gray's Yard School, (see page 78,) in which his Lordship is represented as saying, "*That the Ragged School movement was at the present time in circumstances of much difficulty, and he feared that these institutions had now reached their zenith.*"

We have communicated with the Noble Lord on the subject, and have much pleasure in presenting our readers with the following reply:—

March 22nd, 1852.

SIR,—The few words that I spoke at the Meeting of the Calmel Gray's Yard Ragged School, have not been correctly stated; and I regret to hear that, in consequence, my meaning has been misunderstood.

I did not say that "Ragged Schools had now reached their zenith;" I said that "the novelty of these Institutions having passed away, the public sympathy, which "requires perpetually something new, would begin to decline also."

I urged it as an additional argument for exertion on the part of those who retained any zeal in the cause.

I am, Sir, your very obedient servant,

To the Editor of the Ragged School Magazine. SHAFTESBURY.

Poetry.

THE CHRISTIAN SOLDIER.

THE warrior dies, and lo! the poet's song
Breathes o'er his name, and sanctifies the wrong:
The patriot droops o'erburdened with cares,
Of ills unnumbered which his country bears;
Envy and hate are silent o'er his tomb,
And rivals speak of his too early doom.
The son of science hastens to decay,
The world laments that he is snatched away;
Ponders his wondrous love, and loudly tells
How he a martyr and a victim fell:
The dirge sweeps on for each with every gale,
While pity weeps, and sympathy turns pale.

* * * *

The Christian soldier urges on his way,
Armed for the conflict, eager for the fray;
Not his the panoply of earthly fight,
Truth is his weapon, God his strength and might.
He seeks the dens of ignorance and sin,
Braves pestilence and death, his foes to win;
'Mid dark dank alleys, festering with crime,
He wanders to improve, exalt, sublime:
Where misery stalks, and want's deep surges roll,
He offers balm to every wounded soul;
Conquers by love, and on the gospel plan,
Shows how the brute and fiend may yet be man,
Lures him from death, and from the gates of hell,
Points to the cross, beneath it bids him dwell;
Preaches the risen Lord, who in the skies
Promises bowers of bliss, and paradise:
And shall he sink unhonoured to the tomb?
No meed of praise pervade the charnel's gloom?
He pleaded at the rich and noble's door,
For means to impart instruction to the poor;
Proclaimed the law of kindness as the rule
Of Christ's command, then planned the Ragged School;
Gathered the outcasts in, and taught that He,
Their common Saviour, was well pleased to see
The poor and contrite at his footstool fall,
Though want and poverty surrounded all.
Then at the last with labour worn, opprest,
He sinks, a conqueror, in the grave to rest.
His home is fatherless, his orphans weep,
Stern death hath torn the shepherd from the sheep;
The husband from the wife; and angels sing
His welcome to the palace of their King.
See where his friends and comrades pensive stand,
While o'er his grave is heard the stern command,
"Ashes to ashes!" Then the narrow cell
Receives the form of him they loved so well.
But faith looks upward from the mould'ring sod,
And views his spirit soaring to its God;
Sees heaven's gate open, while the cherub throng
A brother hail their shining ranks among.

D. H. H.

Plans and Progress.

EDINBURGH INDUSTRIAL SCHOOLS.

THE successes that have attended the operations of this institution are so abundant and gratifying, that we select the following extracts from the Report just published by the Committee. We hope the perusal of them will tend to stimulate our readers to increased exertions in the industrial department of Ragged Schools:—

"The Committee have the satisfaction of being able to report the continued prosperity of the institution. In former Reports, the principles on which the school was founded were so fully stated and enforced, that on the present occasion the Committee think it unnecessary to enlarge upon that subject, but rather to give fuller details than has hitherto been done of the working of the schools. They may, however, state, in one sentence, that the institution was founded to rescue poor and unprotected children from idleness and temptation, on the principle of affording education and industrial training to destitute children of all religious denominations in common. The public are already aware that the expense of the religious instruction of the children is not defrayed from the general fund for which subscriptions are solicited. This essential element of education is paid for by persons belonging to each creed, and administered by separate Committees, under the condition that the religious instruction shall be given daily, and in public.

"The Committee will now proceed to details, which they believe will be found interesting. The revenue for the past year, from all sources, amounts to £869. 15*s.* 5*d.* The expenditure for the year has been £843. 6*s.* 5*d.* The revenue has equalled that of any former year; but the Committee venture to press the claims of their institution very strongly on public attention, as even a small increase of funds enables them greatly to enlarge their operations. 133 children now remain in the institution.

"Two of the boys who went abroad were forwarded to Australia, as intermediate cabin passengers, through the benevolence of Mr. Buchanan of Moray Place. The captain of the vessel in which the boys sailed kindly promised to get situations for them on their arrival. Mr. Buchanan has instituted two annual prizes, of a free passage and outfit to such colony as the boys may select, which prizes are to be awarded for good behaviour and industry.

"The Committee look forward with great interest to the success of this experiment, and believe that Emigration may be made the means of removing one of their greatest difficulties,—namely, the proper disposal of the children when they leave the schools.

"Forty-nine children have been admitted during the past year (33 boys and 16 girls,) 24 of whom may be thus classified: without fathers 16, without mothers 5, both parents dead 1, both parents alive 2, total 24.

"Eighteen boys and nine girls have gone to trades and service since 1st January, 1851, as follows:—To tailors 2, shoemakers 7, typefounders 3, turner 1, printer 1, coachbuilder 1, bookseller 1, message boys 2, as servants (girls) 9, total 27.

"The boys are earning wages from 3*s.* to 6*s.* per week. From time to time inquiries are made, and the accounts received of them are generally that they are giving satisfaction, and so conducting themselves as to be a credit to the school.

"The Committee are happily able to look back at the end of the fourth year of their labours with increasing satisfaction to the gratifying results of their system of industrial training. Their friends will probably remember, that the main peculiarity of the system pursued in this school, as distinguished from others, has been the training in skilled labour. It was only in converting an unpro-

ductive into a productive being, that the Managers could see a clear prospect of permanently rescuing their pupils from predatory and vagrant habits. It was seen from the first that such a system could not be carried out without much labour and anxious attention. It is easy to keep children in occupation, as it is termed—to let them pick oakum, sort wool, plait hair, and the like—all occupations which are little better than a training in pauperism. It was by no means so easy to train the young vagrants into carpenters, shoemakers, tailors, and bookbinders. Nor was it possible to achieve this object without considerable outlay, as the Committee had, besides the valuable assistance of their superintendent, Mr. Maxwell, to engage the services of men competent to train the pupils in the several operative departments.

"It is with no little satisfaction, however, that the Committee draw attention to the practical economy with which they have conducted this system. The outlay in the operative department for the year has been £298. 5*s*. 9*d*.; but of this £239. 18*s*. 5*d*. has been repaid by the sale of commodities made on the premises, and £18. 4*s*. is due for work delivered. Thus, for little more than £40, the Committee have been enabled to impart to these children nearly three hundred pounds' worth of instruction of the most valuable kind for all objects of temporal welfare, and valuable also from its removing many of the temptations to abandon the religious and moral duties in which they have been instructed. The Committee might have conducted their operations perhaps still more economically had they not carefully avoided under-selling existing trades, or unduly competing with them in the market.

"Of the speedy practical influence of their system, they have the best assurance in the history of those pupils who have left them to take employment in trades.

"The girls are employed by turns in the kitchen, and perform all the necessary housework of the institution, such as washing and dressing, cleaning, etc., under the superintendence of the housekeeper; and it is arranged, by means of the washing done by the girls, that each child receives a change of linen every Saturday. The boys have a warm bath every Friday, and the girls every Saturday. The girls employed in the kitchen receive one hour's instruction in school each day from three to four o'clock."

HULL RAGGED AND INDUSTRIAL SCHOOLS.

THE following paragraphs are extracted from the Report of the Committee, read at the last Annual Meeting. (See page 79.)

"The Committee have much pleasure in presenting their report for the year 1851, because the time which has now elapsed since the formation of the Hull Ragged and Industrial Schools has been sufficiently long to test their efficiency, and the results are, in the Committee's opinion, so highly gratifying as not only to warrant the continuance of those schools, but to justify an earnest appeal to the public to increase their usefulness and extend their influence.

"These results will best be shown by the following statistical account of the educational and industrial progress of the children; and although the details are somewhat minute, it is believed by the Committee they will be read with interest:—

"The number of boys upon the books during the year 1851 was 90; and of girls 44—being an increase of 12 boys and 5 girls. Of the 90 boys, 33 have been taught reading, writing, and arithmetic; 24 are learning to write, and 33 are learning to read. In the industrial department 7 have learnt the rudiments of tailoring, 2 a little shoemaking, 12 mat-making, and 3 book-binding. The more advanced boys are also employed in gardening, and in various kinds of domestic work connected with the school, bath-room, etc. The younger boys are employed in picking and spinning oakum for the mat-makers. Five of the boys have obtained situations during the year, and are doing well. 31 have left the school from various causes, and 54 remain.

"Of the 44 girls who have been upon the books during the same period, 16 can read, write, and work sums in arithmetic, from addition to compound multiplication;

9 are learning to write, and 19 are learning to read. In the industrial department 9 can make shirts; 26 can make frocks, pinafores, etc.; 22 can knit, and 13 can sew a little. Several of the more advanced girls are employed in the kitchen, scullery, etc., and in ordinary domestic duties.

"As evincing the industry of the children the subjoined statement of work performed will not be without interest.

"Of articles of boys' wearing apparel the following have been partly made, altered, or repaired by the boys themselves for their own use, and paid for out of their nominal earnings:—23 blouses, 23 jackets, 45 pairs of trousers, 12 waistcoats, and 5 cloth caps. They have also made 27 door mats for sale, and 5 large ones to order.

"In like manner the girls have wholly made and earned for their own use—38 frocks, 26 pinafores, and upwards of 40 other articles of wearing apparel. They have also made 38 striped shirts for the boys, several linen shirts to order, and 24 dozens of small articles of household use for sale.

"Besides these, the boys have had 27 and the girls 24 pairs of shoes during the year.

"The statistics just given show accurately the industrial progress of the children, and how far they have acquired the *means* of gaining knowledge. But this is not all. The Committee would have thought it much to teach the poor children under their care how to read and write, and practise the first rules of arithmetic, and still more to train them up in habits of obedience, order, and industry; but they were by no means satisfied to rest there. Their object was, if possible, to *reform* the class of children they had singled out; and they have always felt convinced that if the reformation were to be *real*, religion was its only sure basis. They were convinced that it was in vain to expect the offspring of the idle and the dissolute—children nurtured in vice and familiarised even in infancy with scenes of riot and debauchery—nay possibly with acts of positive crime—to become upright and virtuous members of society if from their education the religious element was entirely excluded. They believe they would have failed in their duty if they had permitted a single child to leave the schools—however brief might have been its stay there—without *some* knowledge of God in the world. It has, therefore, been the invariable practice since the opening of the schools to commence and conclude each day's duties with prayer and the reading of God's Holy Word; and the paid teachers, assisted by many kind-hearted volunteers of all religious denominations, have laboured—it is hoped and believed not unsuccessfully—to impart knowledge and implant principles which will serve not alone to make the children useful and honoured members of society here, but aspirants after a happy immortality.

"Such, then, being the gratifying results of a three years' trial of Ragged and Industrial Schools in Hull, the Committee feel justified in urging upon those who have hitherto held aloof from the experiment, the duty of promoting and increasing its success by their pecuniary contributions, and when possible, by their personal exertions. The Committee believe that both on social, political, and religious grounds, the industrial training and scriptural education of the children of the destitute—or, as they are often truly called, of the "dangerous" classes, is an object of first-class importance. And it is on the last-named ground especially, that they would most respectfully, but most earnestly, urge upon the clergy and ministers of the gospel of all persuasions in this town, the propriety of a direct appeal to their congregations for pecuniary support to the schools. The Committee would beg of them to remember that the vast majority of the children admitted to the Ragged Schools have never attended school before—could not even attend a *free* school where no food was offered them; that many of them had never entered the doors of church or chapel; that they are for the most part vagrants and mendicants—some of them, it may be, worse; and but for this institution they would, in all probability, live without ever being taught their duty to their neighbour, and die without ever having heard—save in blasphemous phrase—the name of that great Creator of whose laws their whole career has been a systematic violation.

"One or two other circumstances in connection with the schools remain to be noticed.

"To increase the efficiency of supervision, and to ensure the admission of destitute children only, the Committee have engaged the services of a visiting agent. He has the superintendence of the children when following out-door occupation (to afford them which the Committee have rented a small piece of land); he also visits their respective abodes, and while detecting imposture, and guarding the institution from abuse, acts as a town missionary among the very classes most in need of such visitation.

"One other subject must be adverted to—that of juvenile mendicancy. The Committee desire distinctly to state that one of the greatest impediments in the way of complete success—if not *the* greatest—is the readiness with which kindly disposed, but ill-judging persons bestow alms upon the street beggars. So long as street begging is profitable, so long will it be extensively practised, and so long will complete success on the part of the Ragged and Industrial Schools be rendered impossible. During the past year, several children who were admitted to the Schools have left them to resume their occupation as street beggars, because in the latter capacity they could not only obtain food for themselves, but carry home money at night, which would minister to the depraved tastes of their idle and dissolute parents. The Committee therefore feel it their duty to state that the money thus indiscriminately given to the children in the streets is worse than wasted, inasmuch as it is, for the most part, squandered in dissipation, and because no really destitute children need apply for admission to the Ragged Schools in vain.

There was at the close of the preceding year a balance of £50. 19*s*. 3*d*. owing to the treasurer, the cost of keeping the children and their education, including school requisites, salaries, food, materials for clothing, etc., had been £316. 5*s*. 2*d*. The cleaning, etc. of the premises had cost £15. 19*s*. 6*d*., making a total expenditure of £383. 3*s*. 11*d*. The receipts including collection at annual meeting, Jan. 23, 1851, £17. 16*s*.; subscriptions, £225. 3*s*. 4*d*.; donations, £64. 2*s*.; produce of sale of mats, etc., £8. 17*s*. 2*d*., leaving a balance due to the treasurer of £67. 5*s*. 5*d*."

BIBLE QUESTIONS.

QUESTION 4.—*First Prize*—Susan Gunn, aged 11, Refuge for Girls from Ragged Schools, 5, Dorchester Place, London.

Second Prize—Jane Henley, aged 13, Refuge for Girls from Ragged Schools, 5, Dorchester Place, London.

QUESTION 5.—*First Prize*—Urania Dicks, aged 11, Hoxton Ragged School, London.

Second Prize—Sophia Newlyn, aged 9, Huntsworth Mews Ragged School, London.

QUESTION 6.—*First Prize*.—George Slater, aged 9, Gray's Inn Lane Ragged School, London.

Second Prize.—Maria Harsant, aged 13, Hoxton Ragged School, London. Harriett Dunne, aged 10, Refuge for Girls from Ragged School, 5, Dorchester Place, London.

Our little country friends appear to have relaxed their efforts. We have no answers from Scotland, nor from the Lambeth, or King Edward's Schools, in London, and scarcely any from Field Lane, and many other large schools well able to send them.

Most praiseworthy exertions have been used in answering Question 6, but the girls have been far more persevering than the boys throughout the whole of the schools.

We intend in future to give the names of one or two of the children whose labours merit approval, though they have been unsuccessful in obtaining the prizes. Many answers are still thrown away from want of compliance with the rules laid down for direction. It is highly satisfactory to find that all the prizes hitherto awarded have been given to very deserving children, but in several instances among those who have been unsuccessful there is evidence of assistance having been given to the writers, and of their using each other's help.

QUESTIONS FOR APRIL.

10. Give three verses describing the sin of idolatry.
11. Mention three remarkable answers to prayer recorded in the Epistles.
12. What two verses distinguish between "justification" and "sanctification?"

STEPPERS.

The question, "Who will start her?" which I asked under this head in last month's Magazine, is now answered. The Committee of the Refuge for Girls from Ragged Schools, No. 5, Dorchester Place, have circulated a printed notice, announcing the formation of a little band of "Steppers." I am glad to find that *three* girls from this school have obtained Bible Prizes this month. An active set of children generally betokens an active Committee—Who will assist them?

Temple. J. M.

Correspondence.

To the Editor of the Ragged School Union Magazine.

Edinburgh, 4, Athall Place,
20th March, 1852.

Dear Sir,—I intended to have written to you some time ago on the subject referred to by "A Ragged School Teacher," in the January number of your Magazine.

It would be a real misfortune if any reason were to induce the proprietors of this periodical to stop its publication, and most certainly the reason alluded to by your correspondent ought not to be allowed to do so. Such a reason should not be permitted to have even the shadow of an existence, and rigorous means should immediately be taken to render the deprecated event impossible.

I value the Magazine because it is the only Ragged School record of current events, details, etc.; because it is the only special vehicle for the conveyance of individual experience; because it is the only literary agent for the advancement of a cause second in importance to none which the moral necessities of our country have called into existence. Every Ragged School Director in the kingdom ought to possess the Magazine; and I believe that this has only to be suggested to them in order to its being forthwith adopted. The Secretaries of the different schools should charge themselves with the duty of thus recruiting your subscription list. Such a proceeding would materially assist you in the more arduous, but not more important work of causing the mass of Ragged School supporters to avail themselves of your labour.

I rejoice to think that the Magazine is to be continued for another year at least, and you may, perhaps, be of opinion that, under these circumstances, I might have remained silent. I might have done so. My apology for intruding upon you is that I cannot contemplate the *possibility* of a step in retreat without alarm. The success of our great enterprise depends on steady advance.

The interests involved in this enterprise are very much greater than the majority of men imagine. Regarded as a thing *per se*, it is big enough; but when we consider that it is a part only of a great process that has commenced for the moral reformation and social improvement of the people, the reason will become patent to all who have the good of their country at heart, why anything akin to supineness should cease to be indulged in by any of them, and most of all by those who have undertaken (God helping them) to renovate the foundation of the social fabric.

If Ragged Schools are allowed to wither, what will happen? I don't know; but I doubt if the great emigration which your illustrious President projected will take place; and if not, then England must continue to be glutted with an evil surplussage, which otherwise she would send to her colonies in the form of educated and industrial trained youth.

We may, with much reason, ask *cui bono* the education of what are called the masses, if masses at large which underlie them are neglected? On the whole, it will be time enough for the friends of the outcast to allow your Magazine to die when it has fulfilled its function; when Ragged Schools, their meaning, power, management, etc., are thoroughly understood; when they have ceased to constitute a sort of appendage to the educational apparatus of the country; when they are no longer dependent for existence on the precarious charity of many, supplemented by the liberality of the enlightened few; but when they will be practically recognised by the country as institutes which it is her interest, as well as her duty, to foster and keep in efficient working order.

Believe me to be, yours truly,

G. BELL,

Secretary to the Edinburgh Original Ragged Schools.

P.S.—I get two copies of your Magazine, one of which you kindly send me gratis, and which, being a stamped copy, I make to circulate. I am much obliged to your correspondent for his suggestion, and I herewith enclose the price of the Magazine for the current year.—G.B.

Waterford, March 14th, 1852.

DEAR SIR,—The pressure of parochial engagements prevented me sooner acknowledging the receipt of your favour of the 24th ult. I now gladly avail myself of your kind offer, for which we are much obliged, to give insertion in your Magazine to a paper setting forth the circumstances of our Ragged School, together with a few particulars of interest connected with it; trusting that when the Christian public of the sister country hear our short and simple story, they will feel disposed to extend to the poor ragged ones of Waterford a measure of that sympathy and succour which our English brethren have been ever ready to accord to us in the hour of need.

Having heard of the wonderful success attending the "Ragged School system" in England, and other places where it has been brought into operation, it occurred to a few benevolent individuals in Waterford, who had long witnessed, with painful concern, the sadly neglected and degraded condition of a large portion of the Roman Catholic poor, to make trial of that system here. Accordingly a school of the kind was opened in the month of April last, at which some fifteen or twenty children attended. Each successive Sunday showed an encouraging increase in the numbers, as well as in the interest manifested by the children, until we now can count our *hundreds;* and this, be it remembered, in the face of priestly threat and denunciation, *in one of the most bigoted popish parts of Ireland!* I should also mention, that on Sunday *evenings* a class has been formed consisting of *adult* females, now amounting to upwards of eighty, many of whom come with their infants in their arms, and listen to a portion of the Bible *read* and *explained.*

Our numbers having thus increased beyond our most sanguine expectations, we have been encouraged to open a *daily* school, which already gives promise of being as numerously attended as the Sabbath School.

But here is our difficulty. The very efficient agency we can command on Sundays is not available, at least to the extent required, during the other days of the week. In order to the proper working of the school we require at least TWO PAID TEACHERS, of experience, who would give their undivided time and attention to the school, the voluntary teachers helping them by turns. Two such teachers might be procured for about £40 *a year.* To enable us to meet this sum, and secure this service, we are obliged to look to the generous sympathy of British Christians, our local resources being equal only to the maintenance of the Sunday School. Nor shall we, I am persuaded, look in vain. "Hitherto the Lord has helped us." Each week affords some fresh evidence of his favour and blessing. The following extracts from the Journal

of one of our teachers, as affording a *specimen* of the good that *is being* done, as well as an earnest of the greater good yet, we hope, to be effected, cannot fail, I think, to prove interesting to your readers, as it is encouraging to ourselves:—

"Feb. 29. A poor woman in Miss M. T.'s class, whose subject that evening was John iv., said, with much earnestness of manner and deep feeling, 'I never heard such words before, old as I am—such beautiful words!' Miss T. remarked that she did not look as old as she represented herself; to which the poor woman replied, 'Yes, yes, and it's I have had my share of sorrow. I have buried my husband and six children, but if they were now alive I know where I could send them—it's *here I would*.' This woman appeared in intelligence superior to the other women. She spoke fearlessly, and before at least thirty women; but her mind seemed absorbed with the subject to which she had been attentively listening; and when she raised her head, (which was bent while Miss T. was reading and speaking,) the tears ran down her face as she said what has been mentioned.

"A girl named Anne Cahil, about eighteen years of age, who reads well, and has been attending the school about six weeks, hearing the teacher advise a little boy (who could also read, but was unwilling to read the Bible, through fear of a boy in the room, who threatened to tell the monks if he did so) not to be afraid to read the Bible; and being asked her opinion of it, replied with much emphasis, clasping the book in her hands, 'I never saw a Bible till I came here, and a holier book I never read.' 'And yet,' said the teacher, 'some call it the devil's book!' She answered, 'No, but it makes us up to his ways; it tells us all about our souls, and sin, and Christ, and heaven. And Christ is *everything in* it.'"

"March 7. Two women, who have been regular attendants at the Adult Class, were absent last Sunday. On the following morning their teacher ascertained the cause of their absence. She found that some of their neighbours had come near to the school-house to watch them, and warned them not to go in, else they would make a 'real noise;' so they, for peace sake, passed the door. 'Well,' asked the teacher, 'do you hear anything you think wrong? One of them made answer, 'No Miss, I often says to Mrs. ——, it lightens my heart to go there.' 'Yes,' said the other, 'there is a comfort in listening; no matter how heavy my heart is, I come away lighter.' The same evening two women appeared standing at the school-house door, looking very inquisitive. The man in charge of the place invited them in. They at first refused; but at length one of them said she should like to look in and see the picture of the Virgin that was behind the door. He said that there was not any picture in the house. They then became more unreserved, and told him that it was generally believed a picture of the Virgin was there, and that each person that went in had to spit on it before they sat down! He then took them in to see for themselves, and hear what was going on, at the same time telling them it was God's word that was read there. On going away, they said they were now convinced that what had been told them was untrue, and civilly blessed the lady they had been listening to." Looking, then, to the encouragements our efforts have already met with, in the increase of our numbers, and the lively interest the majority of them evince in the reception of Scriptural instruction—*taking in* the blessed truths of the Gospel with an avidity really only equalled by that with which they *take in* their morsel of bread—we are forbid to doubt that the Lord is with us, and in the confidence that the cause is His, we make this appeal.

I remain, dear Sir, faithfully yours,

JOHN MORGAN.

Curate of St. Patrick's.

[Contributions on behalf of this interesting school will be most thankfully received by the Secretary of the Ragged School Union, at the Office, 1, Exeter Hall, Strand.—ED.]

Nov. 13th, 1851.

DEAR SIR,—Perhaps the following case of self-denial may not be uninteresting, if you think proper to notice it in your Magazine:—

A little girl who attends our Ragged School works very hard to assist in supporting herself and her widowed mother, her earnings being 2*s.* 6*d.* per week. She leaves her home at eight o'clock in the morning, and returns about eight at night. She has her breakfast before she leaves in the morning, and all her poor mother can afford to give her is one penny per day to buy a cake for her dinner. For four successive days she denied herself even this, in order to save her money to buy a Bible with, the other two pence being made up by a kind friend. Her mother, formerly a Papist, now enjoys the Bible, it being read to her every night by this dear child; and she told me when I visited her that she never was so happy before; this little girl was quite a comfort to her.

I beg to remain yours faithfully,

SAMUEL WISE,

Superintendent of Colchester Street Ragged School, Whitechapel.

[Another child, who had never possessed a Bible, received, last month, the second prize for an answer to one of the Bible questions, and immediately purchased with the money a copy of the sacred volume.—ED.]

Editor's Portfolio.

THE IMPORTANCE OF THE TEACHER.

IT is much to be lamented that there are so few enthusiasts in this honourable and important work. Many who are engaged in it regard it as a bondage, and sigh for the day which shall finally release them from its drudgery and din. They have never felt that theirs is a high calling; nor do they ever enter the school-room with the inspiring consciousness that they go as missionaries and pastors there. They undervalue their scholars. Instead of regarding them as all that now exists of a generation as important as their own; instead of recognising in their present dispositions the mischief or beneficence which must tell on wide neighbourhoods ere a few short years are run; instead of training up immortal spirits and expansive minds for usefulness now, and glory afterwards, many teachers have never seen their pupils in any other light than as so many rows of turbulent rebels, a rabble of necessary torments, a roomful of that mighty plague with which the Nile of our noisy humanity is all croaking and jumping over. And many undervalue themselves. Instead of recollecting their glorious vocation, and eying the cloud of teacher-witnesses with whom they are encompassed; instead of a high-souled zeal for their profession, as that which should form the plastic mind after the finest models of human attainment and Scripture excellence, many regard their office as so menial, that they have always the feeling as if themselves were pedants. To prescribe the task, to hear the lesson, to administer meritorious praise and blame, is the lifeless round of their official perfunctoriousness. But there are few fields of brighter promise than the calling of the teacher. If he give himself wholly to it; if he set before him the highest object of all tuition—the bringing souls to Christ; if he can form a real affection for his scholars, and maintain a parental anxiety for their proficiency and their principles; if he has wisdom enough to understand them, and kindness enough to sympathise with them; if he has sufficient love for learning to have no distaste for lessons, he will be sure to inspire a zeal for study into the minds of many, he will win the love of all, except the very few whose hearts are deaf-born, and in a short time the best features of his own

character will be multiplying in spheres far-sundered in the kindred praises of his grateful pupils. Should he live long enough, they will praise him in the gate of public life, or cheer his declining days in the homes which he taught them to make happy. Or should he die soon enough, the rest from his labours will ever and anon be brightened by another and another of the children whom God hath given him.—*Dr. Hamilton.*

CHILDREN OF PRISONS.

When I was in Berlin, I went into the public prison, and visited every part of the establishment. At last I was introduced to a very large hall, which was full of children, with their books and teachers, and having the appearance of a Prussian school-room. "What!" said I, "is it possible that all these children are imprisoned here for crime?" "Oh no," said my conductor, smiling at my simplicity; "but if a parent is imprisoned for crime, and on that account his children are left destitute of the means of education, and are liable to grow up in ignorance and crime, the Government places them here, and maintains and educates them for useful employment."

This was a new idea to me. I know not that it has ever been suggested in the United States; but surely it is the duty of Government, as well as its highest interest, when a man is paying the penalties of his crime in a public prison, to see that his unoffending children are not left to suffer and inherit their father's vices. Surely it would be better for the child, and cheaper as well as better for the state. Let it not be supposed that a man will go to prison for the sake of having his children taken care of; for those who go to prison usually have little regard for their children. If they had, *discipline* like that of the Berlin prison would soon sicken them of such a bargain.—*Professor Stowe.*

A FINE PICTURE.

"I have just seen a most beautiful picture," said Mr. E—— to his friend, Mr. T——, as they met to spend a social hour after the labours of the day were over.

"What was it?" said Mr. T——.

"It was a landscape. The conception is most beautiful, and the execution well-nigh perfect. You must go with me and see it to-morrow, before it is removed."

"I have seen a fine picture to-day, myself."

"Have you? What was it?"

"I received notice this morning that there was great suffering in a certain family, and as soon as I could leave my business, I went to see what could be done. I climbed up to the garret, where the family was sheltered, and as I was about to knock at the door, I heard a voice in prayer. When the prayer was ended, I entered the wretched apartment, and found a young merchant, whose shop I had just been in, and whose business I knew was very pressing. Yet he had left it, and had spent some time in personal labours for the comfort of the sick and suffering inmates of that garret; and when I came to the door, was praying with them, preparatory to taking his leave. I asked him how he could find time to leave his business at such a busy season, and he replied, that 'it was known that the condition of the family had been communicated to several professing Christians, and that he was afraid the cause of religion would suffer, if relief were not promptly given. It is not absolutely necessary,' said he, 'that I should make money; but it is absolutely necessary that Christ's honour should be maintained.'"

Surely Mr. T—— did not speak inaccurately, when he said he had seen a fine picture. Compared with such pictures, the efforts of the greatest masters lose their power to charm. Such scenes relieve the deformities of the moral landscape, and inspire emotions which it is beyond the power of art to reach. Such pictures *we may all have a hand in painting.*

CHRISTIANITY IN HUMBLE LIFE.

I HAVE no doubt that there is more Christianity in London than we see or suspect. We can see Christianity only when it flashes from on high. We cannot see those beautiful lights that are shining in lowly and miserable places, in the forms of patience, meekness, gentleness, battling with hunger, and nakedness, and cold—unknown martyrs. There is many a martyr in a London cellar whose praise the trumpet does not sound, whose commendation the newspaper column does not record; and when, perhaps, we say, I only am left alone—we may have in our parish, in our neighbourhood, seven thousand unseen by us, but seen by the all-seeing God, who have never bowed the knee to Baal. It is thus that because piety is much of it necessarily hidden, the righteous do not now shine forth in the kingdom of their Father. These flowers are hidden because they are in the sequestered nooks of the world. These diamonds are now encrusted with poverty, and therefore they cannot responsively reflect the light of the sun. Were men of real religion placed in the high places of the world, a little religion would go a great way; but when real religion is placed amidst the pressure of narrow circumstances, it takes a great deal to penetrate the thick cloak, and make itself to be seen and felt from afar. Place a single candle on the spire of a cathedral, and thousands can see it; place a burning and a shining light at the bottom of a coal mine, and only a half-dozen miners can see it. God's people are in the subterranean crypts of this great life of ours. By-and-bye they shall be lifted up into the grand cathedral itself, and there they "shall shine forth in the kingdom of their Father."—*Dr. Cumming.*

Intelligence.

BERMONDSEY RAGGED SCHOOL.

THE Annual Meeting of the above school was held in the school-room, No. 144, Railway Arches, on Monday evening, February 16, 1852. About 130 of the subscribers and friends sat down to tea, after which a Public Meeting was held. G. A. A'Becket, Esq., presided. The meeting was commenced by singing, "From all that dwell below the skies." Prayer was offered by the Rev. J. Ralph.

The Chairman observed, that he was by no means reluctant to preside on the present occasion, for that he was greatly interested in the success of Ragged Schools. He considered it a most painful part of the duties of a Police Magistrate to be called upon so often to deal with juvenile delinquency. Experience had proved that by sending boys of tender age to prison no real reformation was effected, but they come out worse than they go in. The provision of such institutions as these was a step in the right direction, and they are especially valuable because they commence at the beginning—they take the very worst possible material, and endeavour to make the very best use of it. Mr. A'Becket then urged on the meeting the importance of industrial departments being attached to Ragged Schools, and closed by expressing how gratified he felt at seeing so many of the working classes present, and evidently deeply interested in the objects of the institution.

The Report stated that the Committee had been greatly inconvenienced by a lack of funds, but from the liberal grant of £10 and half the salary of a master for the week evening classes by the Ragged School Union, they were somewhat relieved. An improvement in learning and behaviour had taken place amongst the boys. The attendance on Sabbath evenings had been good, and on the week evenings the numbers had considerably increased, there being between 30 and 40 in attendance. A week evening school for girls has been established during the year. It was commenced nine months ago with nine scholars, now there are 23. Some of them when first admitted hardly knew the use of a pen, now they write in copy books—then they were unacquainted with figures, now many of them can cypher creditably—then they were ignorant, but now they show considerable advance in knowledge, secular and religious. The balance sheet showed a very small expenditure, little more than £30, and that the school is at present out of debt.

The meeting was addressed by the Rev. J. Ralph, M.A., the Rev. J. E. Armstrong, LL.D., the Rev. Joseph Brown, Joseph Payne, Esq., Mr. W. Payne, jun., Mr. Wallbridge, and Mr David Milne.

CALMEL GRAY'S-YARD RAGGED SCHOOL.

A Public Meeting of the friends of this School was held on Wednesday afternoon, March 3rd, at Marylebone Literary and Scientific Institution, Edward Street, Portman Square; the Earl of Shaftesbury in the chair.

The Meeting having been opened with prayer, the noble chairman observed, that the Ragged School Movement was at the present time in circumstances of much difficulty, and he feared that these institutions had now reached their zenith. Many of the friends and subscribers had fallen away, and others had refused to join the movement upon the plea that their patronage might be better bestowed upon a different system of education. He was ready to admit that every thing had not been effected which they had hoped might be effected, but it could not be denied that a vast amount of sin, destitution, and misery, had been removed by the Ragged School system, and it was no argument against the efficacy of their efforts that they had not succeeded in accomplishing all that they had wished. It had been stated that it would be advisable to make an application to Government for a grant to assist in promoting the interests of these establishments, but he (Lord Shaftesbury) begged them to consider, before they made up their minds to adopt such a course, that the effect of a Government grant would be to involve them in responsibilities from which they might have great difficulty in extricating themselves. Whilst he admitted that there were many discouragements to the successful carrying out of these undertakings, he must observe that there never was a public movement which could present more noble instances of prosperity, and with this feeling he expressed a hope that the friends of the institutions would continue their efforts in support of so praiseworthy a cause.

The Report stated that the school was established in 1836, and that since that period 3,000 children had participated in the benefits arising from it. At the present time there was a day school for infants, and the average attendance was 110 per day. There was also a school for boys, where the average daily attendance was 65; and a girls' school, where the average was 56. There was, moreover, a Sabbath day school, and the attendance was about 100 a day. The establishment also included a coal and clothing club and a lending library, and weekly meetings were held at which the Scriptures were read and explained. The annual expenditure upon the schools was £300, and there was now a balance due to the treasurer amounting to £27. The institution was progressing in a manner which testified to its general usefulness, but funds were still wanted to enable the Committee to carry their endeavours to a successful and permanent issue.

The Meeting was numerously attended, and the following noblemen, ministers, and gentlemen, took a part in its proceedings: the Earl of Waldegrave, Admiral F. E. V. Harcourt, the Hon. Somerset Maxwell, Rev. E. Scobell, M.A., Rev. Chas. Money, G. Phillip Smith, Esq., Mr. Haselden, and Mr. W. Ferry, of the Ragged School Union.

HUNTSWORTH MEWS AND LISSON GROVE RAGGED SCHOOLS.

A United Meeting of the above schools was held on Tuesday Evening, March 16th, at the Marylebone Institution, Edward Street, Portman Square. The Earl of Shaftesbury in the chair.

The Meeting was very numerously attended, and a number of influential noblemen, ministers, and gentlemen supported the noble chairman. Eloquent and heart-stirring speeches were delivered by Rev. George Fisk, Rev. James Stratten, Rev. Sanderson Robins, Rev. Misce Thomas, Secretary of the Colonial Church Missionary Society, Rev. J. Kingsmill, Chaplain of Pentonville Prison, J. Macgregor, Esq., of the Ragged School Union, Major Hughes, and H. Williamson.

A handsome cushion, the materials having been furnished by some ladies, but made by the girls of the industrial classes, was presented to his Lordship, which he accepted in terms expressive of the high gratification it afforded him.

The Report of the Huntsworth Mews School stated that the operations during the past year had been very successful.

Schools for boys are held on Sabbath Afternoon and Evening, the average attendance being 34; Daily, the attendance averaging 53; Week Evening, averaging 17. There is also an Industrial Class of about 13 boys, by whom a large quantity of clothes has been made and mended, also a few straw mats.

Schools for girls are held on Sabbath Afternoon, at which adults are also admitted, the attendance averages 42. Daily School for girls and infants, averaging 101; Week Evening School, attendance being 34; and an Industrial Class at which about sixteen girls attend.

On Sabbath Evenings about 37 boys and girls are conducted to a place of worship.

Eight girls have been sent to situations—two placed in asylums. Four boys are in the employ of the Shoe-black Society—one of whom, noted for regular attendance at the Sabbath Evening School, has also been eminent for honesty in circumstances of great temptation. This boy has earned the largest sum of any of the brigade, viz., £2. 2*s*. ½*d*. At one time he had £5. 10*s*. in the savings bank, a considerable part of which he has withdrawn for the support of his invalid mother. Another boy has £5—the others smaller sums.

An Infant Nursery has been established, where the infant children of the poor are taken in, day by day, while the mothers are earning a livelihood. The payment asked is threepence per day for each infant. The girls of the Refuge are

employed in attending to the infants under the direction of a competent matron.

A Laundry has also been built by means of a special fund.

The receipts for the past year have amounted to £890. 9*s.* 7*d.* The expenditure has been £723. 12*s.* 2*d.* Leaving a balance of £86. 17*s.* 5*d.*, to meet the expense of £80, incurred in fitting-up the Laundry. The annual expenditure of these various operations is estimated at from £450 to £500.

The Report of the Lisson Grove Ragged Schools stated that there is in operation a Sunday Evening School, conducted by about 23 teachers, the average attendance of the children being 230. An Infant Day School, in which there are about 200 in attendance. The Week Evening Schools are proceeding very satisfactorily. A Shoemaking Industrial Class, which has been recently commenced. Two scholars have emigrated from this school. There is also a Lending Library for the scholars, which is much used and valued by them.

WHITECHAPEL RAGGED SCHOOLS.

The Annual Meeting of the above schools was held at the Society's Great School-room, Whitechapel, on Friday evening, March 19th; the Earl of Shaftesbury in the chair.

The worthy rector, with a view of bringing the poor into close contact with his lordship, whom he rightly designated the friend of the poor, had sent special invitations to the parents of the children, many of whom were present.

His lordship opened the business of the evening with a lively, impressive, and affectionate address.

The Report, which was read by the Rev. John Windle, was very satisfactory and encouraging. It stated that in the Colchester Street School about 500 children had been admitted during the past year—at the present time there were 200 children on the books—the average attendance being 175. The school is conducted by 37 voluntary teachers, who so arrange that eight are present every evening. There are two paid teachers, one for boys and the other for girls. The Sunday afternoon school has been in operation for one year, 300 children have been admitted, there are now on the books 180, the average attendance being 92. About 115 children of this school voluntarily attend Sunday evening service at the parish church. The Provident and Clothing Fund is found to be very useful; there are 120 depositors. There is also an industrial class for boys, into which 10 have been admitted as a reward for good conduct. The children have purchased 120 Bibles during the past year. There is also in connection with this school a female adult class.

In Buck's Row School as many as 400 children have been admitted during the past year. On the books there are 174, of whom 109 have never been to any other school, and are of the poorest class of the district. The migratory character of this part of the district is indicated by the fact that nearly the whole set of the children is changed about every four months. This school is under the superintendence of a Scripture reader, and conducted by 11 voluntary teachers, four of whom are present each evening. 72 Bibles have been purchased by the children, and about 60 of the children voluntarily attend Sunday evening service at the parish church. The Sunday school has 82 children on the books, and about 45 on the average attend.

Osborn Place School.—The daily school was opened in October last, 87 children have been admitted, there are on the books now 79, but the average attendance is not more than 40. To this school there is a paid teacher. There is also a Sunday afternoon school, 119 have been admitted, the attendance is now 64. The school is conducted by 10 voluntary teachers. A week evening school has been opened during the past three weeks—104 children have been admitted, the average attendance has been 75, the school is conducted by 10 voluntary teachers.

The receipts for the past year have amounted to £250. 4*s.* 1*d.*, the expenditure to £157. 16*s.* 4½*d.*, leaving a balance in hand of £92. 7*s.* 8½*d.*, which, though apparently large, is not sufficient to maintain the schools much more than half-a-year; it is therefore hoped, that those who have already assisted the good work by their contributions, will be disposed to continue that assistance according to the means which God has intrusted to them for use in his service.

The meeting was then addressed by the Rev. W. Champneys, M.A., Mr. W. Ferry, the Rev. Thomas Prescott, B.A., and Mr. Venables.

HULL RAGGED AND INDUSTRIAL SCHOOLS.

The Annual Meeting of the subscribers and friends to this institution, held in the Public Rooms, on Tuesday evening, February 12th, was one of the most crowded and interesting assemblies held for a long time past within those walls. Not only the seats, but all manner of standing places, were thickly pressed with people.

Bethel Jacobs, Esq., read the Report.

The Mayor stated that a letter had been received from the Earl of Shaftesbury, expressing his extreme regret at not being able to be present, and enclosing a donation of £10.

Alderman Palmer said that happily, of late years, the social elevation of the people had to a considerable extent become the question of our country and our time. Happy, indeed, might that country now be regarded which could afford a sufficient amount of social calmness for the consideration of social questions, which could minimise its political questions, and maximise those questions which had for their object the succour and elevation of the most helpless and most needy of our fellow-creatures. There were evils

of great magnitude compatible with a high degree of civilization, but which were a disgrace to our national institutions. And it was an object of the first national importance to endeavour to remove those evils. But looking upon this question apart from a mere national point of view, and regarding it as one of a pecuniary nature, he would venture to suggest that it would be far more satisfactory to the supporters of this institution, and to those who would by the influence of this meeting become so, to contribute towards the education of a number of young persons like those before the meeting, than to contribute the rates which they were called upon to pay quarterly for the support of paupers, police, and prisons.

The Rev. W. H. Kemp, who seconded the motion, very ably pointed out some of the many valuable features of the Ragged Schools—the excellent secular and religious instruction, the saving knowledge they imparted, and their great value to society as preventives of vice.

The Rev. Newman Hall moved, "That this Meeting, encouraged by the continued and increased success of the Hull Ragged and Industrial Schools, during the last three years, acknowledges that further exertions are still needed, and pledges itself to increased efforts for the temporal and spiritual welfare of those for whose benefit the institution was designed." He regretted the absence of the noble earl, who was admired not more for his exalted position than for those patriotic and benevolent qualities which were to their possessor a far greater ornament than any coronet, and the absence of which qualities would only make the wearer of that token of dignity the more conspicuous object of well-merited reproach. The Bible taught us to honour all men—the poor and the rich, the ignorant and the learned, the degraded criminal as well as royalty. God had made all, and none of his works were to be despised. Passing one day lately through one of our back streets, black, filthy, and nauseous, his attention was attracted to a puddle, and he saw reflected on its surface the beautiful azure of the sky and the clouds above, radiant with light and the tints of the sun, and he thought that was an emblem of a degraded and Ragged School boy, beneath whose outer man there was a soul, which, though now mutilated and obscured by selfishness, vice, and sin, might by care be made to reflect the glorious light of truth, and the imperishable beauties and holiness of heaven:—

> The darkest night that shades the sky
> Of beauty hath a share;
> The blackest heart hath sign to tell
> That good still lingers there.

The Secretary had this night informed the speaker that the institution was in the receipt of funds enough for all the children who applied. But some of them had left in consequence of being deprived of their clothes by their parents, who had disposed of them for drink. One woman, who had pledged her son's shoes for gin, on being urged to redeem them and send him again, answered, "Nay, you shall redeem them, or he shall not come again." In London, it is stated that the chief cause for the existence of Ragged Schools is the intemperance of the people. The Earl of Shaftesbury, at the meeting of the Ragged School in Manchester, the other day, stated that 47 millions of pounds sterling are annually wasted in drink, which is the fruitful parent of pauperism. The Field Lane Ragged School, London, recently received a boy who had evidently seen better days. He professed to have no father, no mother, no place of abode, and that he never had any! He proved to be the son of a clergyman, near London, and was restored to his disconsolate parent. Not long ago, it was stated in an American paper, a little skiff was seen on the current about two miles above Niagara; a child was in it. Two young men leaped into a boat, and succeeded in rescuing the child. The skiff was engulphed in the Falls long before the rescuers could reach the shore. They saved that child at the hazard of their lives; but the precious life, temporal and eternal, of many a child might, by Ragged Schools, be saved, without the risk of life to their benefactors.

The Rev. Thomas Vasey seconded the motion, and the meeting was subsequently addressed by the Rev. Thomas Stratten, Dr. Sandwith, Rev. R. K. Bailey, Rev. John Deck, Rev. George Gladstone, and Mr. S. Wilderspin.

JERSEY RAGGED SCHOOL.

It is now more than two years since we called the attention of our readers to the existence and working of a Ragged School in Jersey, (*Magazine*, 1850, p. 80.) We are glad to be able to announce that the hopes of its increased prosperity which we then expressed have been in some measure realized. Although the last year's income was only £40, (as appears by the Report laid before a meeting in February last,) yet the balance in the Treasurer's hands on this and the preceding annual account amounted to £7. 14*s*. 10*d*. The school was formed about five years ago, and since that time, 800 children have entered it. Of these, 610 were born of parents either English, Scotch, or Irish, 145 of Jersey parents, 89 of mothers only natives of the island, 28 of Guernsey, 22 of French, 9 of German, and 22 of parentage unascertained. There are now on the books 248 children—153 boys and 95 girls. Of these, 30 are being taught useful trades, 26 have occasional work, 22 are vagrants, 34 are market-boys and mudlarks, and 41 are too young to work. The Report does not inform us on what days or at what times the school is open. We hope we shall continue to receive tidings of the success of our fellow-labourers at St. Helier's.

Original Papers.

FRUIT APPEARING.

"SEED-TIME and harvest" are important periods in a year's history—interesting to man generally, but especially to the husbandman. The religious instructor, as the sower, goes forth to sow, and must cast the seed in humble dependence on Divine aid and blessing, and wait with expectant patience God's own time for fruit. Paul may plant, and Apollos may water, but it is God that giveth the increase. "He that," in this spirit, "goeth forth bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." The labourer in the Ragged School field is not left without the earnest that he shall yet "reap in joy." We have culled some samples of the present fruit, and in setting them before our readers, our design and prayer is that they may stir up to yet more faithful labours in the "fields white already to harvest."

A few weeks ago, on a dark wintry Sabbath evening, we perambulated the east of London in quest of a small Ragged School, the whereabouts of which was exceedingly difficult to find. While groping our way through a succession of dark, dank, narrow courts and alleys, ploughing deep furrows in the mire that intercepted the pathways, we halted occasionally, and listened, hoping that the busy hum of the school itself would direct our course. At length we found a female guide, who conducted us to a small house, which we had passed and repassed. Lifting up the latch, we were at once introduced into a room about nine feet square, filled with children and youths of the true Ragged School stamp. They were divided into two classes, and were being instructed by two decently dressed, and evidently zealous young men. The order was excellent and the teaching good. But great was our surprise when the secretary informed us, that when the school was first opened, those very two young men were admitted, and were among the rude and degraded class for whose benefit the school had been established. They are the fruit of the efforts here.

Visiting another school more in the centre of London, we saw a goodly number of scholars arranged in their classes, with teachers drawn from circles the most respectable, and all intent upon their duties. The superintendent conducted us to one class in particular, where we observed a young man at the head of a class of boys, commanding their utmost attention. The superintendent whispered in the ear of one of the visitors, "Do you know him?" "No," was the reply. "Do you not remember, when the school was opened, several boys outside threw stones in at the windows, and one struck the head of a boy, inflicting a severe wound?" "Oh yes! very well." "Well," continued the superintendent, "that young man threw the stone. He subsequently came to the school; after a long time, became reformed; the instruction has been blessed to him temporally and spiritually; and now he is yonder, one of our teachers."

At another time we made our way to a crazy, small house down a

narrow court near King's Cross. Here we saw twelve lads busily employed sawing, chopping, tying, and packing firewood. They were merry and happy as larks. The master signalled, and in a second they formed a circle around us. "Well, my boys," we asked, "what makes you look so sad?" "Sad!" cried one, a sandy-headed, active little fellow, some eleven years old, "we aint sad." "No," said another, "we are happy," at the same time wiping the perspiration from his face with his jacket sleeve. "Happy!" we reiterated, "what makes you happy?" "We learn here to work for our living," said a third, "and we are not obliged to thieve now. If we does our work, we gets our grub, and a good night's lodging, and we goes to school at nights and Sundays, and learns to read and write." "And is that all?" "No," answered another, "teachers tell us the way to heaven." After a little more of such agreeable chit-chat, the master signalled again, and with a speed truly astonishing they flew to their posts and resumed their work, evidently priding themselves on the skill they manifested in cleaving the wood at a stroke, and striking within an eighth of an inch of their fingers without touching them.

Visiting another school, situated most obscurely, we found considerable difficulty to get into the room; and when in, the teachers and children were so closely packed, that it was impracticable to pass between. There were many shoeless boys, whose dirty flesh was too visible through their tattered sleeve-torn jackets and half-legged trowsers; and girls not a few in as bad a state. But here and there were to be seen clean and cheerful faces, and in an improved condition on the whole. Among them, there was a lad dressed in cloth jacket and waistcoat, corduroy trowsers, nearly new, with a clean shirt and collar, adorned with a neatly tied neckerchief. He, recognising one of the visitors, with a bright countenance, indicative of a heart glowing with gratitude, shouted, "I am one of the Shoe-black Brigade, sir."

Thus are the several departments of our Ragged School work yielding their appropriate blessings to the masses of the destitute poor—affording instruction, secular and religious, to the ignorant and impious; clothing to the naked; shelter to the homeless; reclamation to the outcast; and employment to the industriously inclined. And while the season of "seed-time" is yet, by God's mercy, prolonged to us, the "sheaves" are already being gathered in.

FIELD LANE SCHOOL AND DORMITORY.

At the top of Farringdon Street in the City of London, once adorned by the Fleet Prison and by a diabolical jumble of nuisances in the middle of the road called Fleet Market, is a broad new thoroughfare in a state of transition. A few years hence, and we of the present generation will find it not an easy task to recall, in the thriving street which will arise upon this spot, the wooden barriers and hoardings—the passages that lead to nothing—the glimpses of obscene Field Lane and Saffron Hill—the mounds of earth, old bricks and oyster-shells—the arched foundations of unbuilt houses—the backs of miserable tenements with patched windows—the odds and ends of fever-stricken courts and alleys—which are the present features of the place. Not less perplexing do I find it now, to reckon how many years have passed since I traversed these byways one night before they were laid bare, to find out the first Ragged School. * * * *

I found my first Ragged School, in an obscure place called West Street, Saffron Hill, pitifully struggling for life, under every disadvantage. It had no means, it had no suitable rooms, it derived no power or protection from being recognised by any authority, it attracted within its wretched walls a fluctuating swarm of faces—young in years but youthful in nothing else—that scowled Hope out of countenance. It was held in a low-roofed den, in a sickening atmosphere, in the midst of taint, and dirt, and pestilence: with all the deadly sins let loose, howling and shrieking at the doors. Zeal did not supply the place of method and training; the teachers knew little of their office; the pupils, with an evil sharpness, found them out, got the better of them, derided them, made blasphemous answers to scriptural questions, sang, fought, danced, robbed each other; seemed possessed by legions of devils. The place was stormed and carried, over and over again; the lights were blown out, the books strewn in the gutters, and the female scholars carried off triumphantly to their old wickedness. With no strength in it but its purpose, the school stood it all out and made its way. Some two years since, I found it, one of many such, in a large convenient loft in this transition part of Farringdon Street—quiet and orderly, full, lighted with gas, well white-washed, numerously attended, and thoroughly established.

The number of houseless creatures who resorted to it, and who were necessarily turned out when it closed, to hide where they could in heaps of moral and physical pollution, filled the managers with pity. To relieve some of the more constant and deserving scholars, they rented a wretched house, where a few common beds—a dozen or a dozen-and-a-half perhaps—were made upon the floors. This was the Ragged School Dormitory; and when I found the School in Farringdon Street, I found the Dormitory in a court hard by, which in the time of the cholera had acquired a dismal fame. The Dormitory was, in all respects, save as a small beginning, a very discouraging Institution. The air was bad; the dark and ruinous building, with its small close rooms, was quite unsuited to the purpose; and a general supervision of the scattered sleepers was impossible. I had great doubts at the time whether, excepting that they found a crazy shelter for their heads, they were better there than in the streets.

Having heard, in the course of last month, that this Dormitory (there are others elsewhere) had grown as the School had grown, I went the other night to make another visit to it. I found the School in the same place, still advancing. It was now an Industrial School too; and besides the men and boys who were learning—some, aptly enough; some, with painful difficulty; some, sluggishly and wearily; some, not at all—to read and write and cipher; there were two groups, one of shoemakers, and one (in a gallery) of tailors, working with great industry and satisfaction. Each was taught and super-intended by a regular workman engaged for the purpose, who delivered out the necessary means and implements. All were employed in mending, either their own dilapidated clothes or shoes, or the dilapidated clothes or shoes of some of the other pupils. They were of all ages, from young boys to old men. They were quiet, and intent upon their work. Some of them were almost as unused to it, as I should have shown myself to be if I had tried my hand, but all were deeply interested and profoundly anxious to do it somehow or other. They presented a very remarkable instance of the general desire there is, after all, even in the vagabond breast, to know something useful. One man, when he had mended his own scrap of a coat, drew it on with such an air of satisfaction, and put himself to so much inconvenience to look at the elbow he had darned, that I thought a new coat (and the mind could not imagine a period when that coat of his was new!) would not have pleased him better. In the other part of the School, where each class was partitioned off by screens adjusted like the boxes in a coffee-room, was some very good writing, and some singing of the multiplication table—the latter on a principle much too juvenile and innocent for some of the singers. There was also a

ciphering-class, where a young pupil teacher had written a legible sum in compound addition, on a broken slate, and was walking backward and forward before it, as he worked it, for the instruction of his class. * * * *

The best and most spirited teacher was a young man, himself reclaimed through the agency of this School from the lowest depths of misery and debasement, whom the Committee were about to send out to Australia. He appeared quite to deserve the interest they took in him, and his appearance and manner were a strong testimony to the merits of the establishment.

All this was not the Dormitory, but it was the preparation for it. No man or boy is admitted to the Dormitory, unless he is a regular attendant at the School, and unless he has been in the School two hours before the time of opening the Dormitory. If there be reason to suppose that he can get any work to do and will not do it, he is admitted no more, and his place is assigned to some other candidate for the nightly refuge: of whom there are always plenty. There is very little to tempt the idle and profligate. A scanty supper and a scanty breakfast, each of six ounces of bread and nothing else, (this quantity is less than the present penny-loaf,) would scarcely be regarded by Mr. Chadwick himself as a festive or uproarious entertainment.

I found the Dormitory below the School: with its bare walls and rafters, and bare floor, the building looked rather like an extensive coach-house, well lighted with gas. A wooden gallery had been recently erected on three sides of it; and, abutting from the centre of the wall on the fourth side, was a kind of glazed meat-safe, accessible by a ladder; in which the presiding officer is posted every night, and all night. In the centre of the room, which was very cool, and perfectly sweet, stood a small fixed stove: on two sides, there were windows; on all sides, simple means of admitting fresh air, and releasing foul air. The ventilation of the place, devised by Dr. Arnott, and particularly the expedient for relieving the sleepers in the galleries from receiving the breath of the sleepers below, is a wonder of simplicity, cheapness, efficiency, and practical good sense. If it had cost five or ten thousand pounds, it would have been famous.

The whole floor of the building, with the exception of a few narrow pathways, was partitioned off into wooden troughs, or shallow boxes without lids —not unlike the fittings in the shop of a dealer in corn and flour, and seeds. The galleries were parcelled out in the same way. Some of these berths were very short—for boys; some, longer—for men. The largest were very contracted limits; all were composed of the bare boards; each was furnished only with one coarse rug, rolled up. In the brick pathways were iron gratings communicating with trapped drains, enabling the entire surface of these sleeping-places to be soused and flooded with water every morning. The floor of the galleries was cased with zinc, and fitted with gutters and escape-pipes, for the same reason. A supply of water, both for drinking and for washing, and some tin vessels for either purpose, were at hand. A little shed, used by one of the industrial classes, for the chopping up of firewood, did not occupy the whole of the spare space in that corner; and the remainder was devoted to some excellent baths, available also as washing troughs, in order that those who have any rags of linen may clean them once a week. In aid of this object, a drying-closet, charged with hot-air, was about to be erected in the wood-chopping shed. All these appliances were constructed in the simplest manner, with the commonest means, in the narrowest space, at the lowest cost; but were perfectly adapted to their respective purposes.

I had scarcely made the round of the dormitory, and looked at all these things, when a moving of feet overhead announced that the school was breaking up for the night. It was succeeded by profound silence, and then by a hymn, sung in a subdued tone, and in very good time and tune, by the learners we had lately seen. Separated from their miserable bodies, the effect of their voices, united in this strain, was infinitely solemn. It was as if their souls were singing—as if the outward differences that parted us had fallen away, and the time was come when all the perverted good that was in them, or that ever might have been in them, arose imploringly to Heaven.

The baker who had brought the bread, and who leaned against a pillar while the singing was in progress, meditating in his way, whatever his way was, now shouldered his basket and retired. The two half-starved attendants (rewarded with a double portion for their pains) heaped the six-ounce loaves into other baskets, and made ready to distribute them. The night-officer arrived, mounted to his meat-safe, unlocked it, hung up his hat, and prepared to spend the evening. I found him to be a very respectable-looking person, in black, with a wife and family; engaged in an office all day, and passing his spare time here, from half-past nine every night to six every morning, for a pound a week. He had carried the post against two hundred competitors.

The door was now opened, and the men and boys who were to pass that night in the dormitory, in number 167, (including a man for whom there was no trough, but who was allowed to rest in the seat by the stove, once occupied by the night-officer before the meat-safe was,) came in. They passed to their different sleeping-places, quietly and in good order. Every one sat down in his own crib, where he became presented in a curiously foreshortened manner; and those who had shoes took them off, and placed them in the adjoining path. There were in the assembly thieves, cadgers, trampers, vagrants, common outcasts of all sorts. In casual wards and many other refuges, they would have been very difficult to deal with; but they were restrained here by the law of kindness, and had long since arrived at the knowledge that those who gave them that shelter could have no possible inducement save to do them good. Neighbours spoke little together—they were almost as uncompanionable as mad people—but everybody took his small loaf when the baskets went round, with a thankfulness more or less cheerful, and immediately ate it up.

There was some excitement in consequence of one man being missing; "the lame old man." Everybody had seen the lame old man up-stairs, asleep, but he had unaccountably disappeared. What he had been doing with himself was a mystery, but when the inquiry was at its height he came shuffling and tumbling in, with his palsied head hanging on his breast—an emaciated drunkard, once a compositor, dying of starvation and decay. He was so near death, that he could not be kept there, lest he should die in the night; and while it was under deliberation what to do with him, and while his dull lips tried to shape out answers to what was said to him, he was held up by two men. Beside this wreck, but all unconnected with it and with the whole world, was an orphan boy with burning cheeks and great gaunt eager eyes, who was in pressing peril of death too, and who had no possession under the broad sky but a bottle of physic and a scrap of writing. He brought both from the house-surgeon of a hospital that was too full to admit him, and stood, giddily staggering in one of the little pathways, while the Chief Samaritan read, in hasty characters underlined, how momentous his necessities were. He held the bottle of physic in his claw of a hand, and stood, apparently unconscious of it, staggering, and staring with his bright glazed eyes; a creature, surely, as forlorn and desolate as Mother Earth can have supported on her breast that night. He was gently taken away, along with the dying man, to the workhouse; and he passed into the darkness with his physic-bottle as if he were going into his grave.

The bread eaten to the last crumb; and some drinking of water and washing in water having taken place, with very little stir or noise indeed, preparations were made for passing the night. Some took off their rags of smock frocks; some their rags of coats or jackets, and spread them out within their narrow bounds for beds, designing to lie upon them, and use their rugs as a covering. Some sat up, pondering on the edges of their troughs; others, who were very tired, rested their unkempt heads upon their hands, and their elbows on their knees, and dozed. When there were no more who desired to drink or wash, and all were in their places, the night-officer, standing below the meat-safe, read a short evening service and a portion of a chapter

from the New Testament. Then they all sang the Evening Hymn, and then they all lay down to sleep.

It was an awful thing, looking round upon those 167 representatives of many thousands, to reflect that a Government, unable, with the least regard to truth, to plead ignorance of the existence of such a place, should proceed as if the sleepers never were to wake again. I do not hesitate to say—why should I, for I know it to be true?—that an annual sum of money, contemptible in amount as compared with any charges upon any list, freely granted in behalf of these schools, and shackled with no preposterous red tape conditions, would relieve the prisons, diminish county rates, clear loads of shame and guilt out of the streets, recruit the army and navy, waft to new countries fleets full of useful labour, for which their inhabitants would be thankful and beholden to us. It is no depreciation of the devoted people whom I found presiding here, to add, that with such assistance as a trained knowledge of the business of instruction, and a sound system adjusted to the peculiar difficulties and conditions of this sphere of action, their usefulness could be increased fifty-fold in a few months.—*Extracted from Dickens's Household Words.*

THE EMIGRATION MOVEMENT.

TESTIMONY OF CAPTAIN STANLEY CARR.

"How do the Ragged School boys get on in Australia?" is a question very frequently asked; but of late, in consequence of the gold-digging mania, the inquiries have been more numerous than ever. We set a high value on any information upon which we can rely, and therefore read with great pleasure, in the *Times* of the 2nd ult., the subjoined letter from Captain Stanley Carr, referring to the state and prospects of the emigration movement in connection with the Australian gold fields:—

"Sir,—On reading one of *The Times'* articles of the 23rd inst., I reproached myself for not having hitherto borne my testimony to the good conduct of the 'Ragged School boys,' sent to Port Philip during my residence there by the Earl of Shaftesbury; and in proof that those objects of deep commiseration would, if judiciously selected, be willingly employed by the settlers there, I enclose a letter of the 1st of August last, from a respectable magistrate of the Portland Bay district, requesting your attention to the following passage:—'I should be obliged if you would procure me some of Lord Ashley's lads, apprenticed for three or four years, not under 15 years of age; I will give them £10 the first year, £14 the second, and current rates afterwards.' I should have sent them away some weeks since, but found with regret that they were not eligible for a free passage, under the stringent regulations of the Emigration Commissioners, prescribed, I presume, by the Colonial Government under very different circumstances. The opportunity for doing good in two ways would have been lost had I not heard from a valued friend that he had also been disappointed in the same official quarter respecting boys he wished to send to Australia from the Bristol Ragged Schools; which disappointment, however, affords me now the pleasure of forwarding them to Portland Bay at his expense. There are surely others, equally distinguished by high station and munificent generosity, who could unite in practically extending the valuable principle, (originated by the philanthropic Mrs. Chisholm,) so frequently and so ably advocated by you; and who also think with us, that every human being who draws his first breath within the bounds of this glorious empire, while he cannot be born a slave, neither should he be

allowed by the State to be born a beggar. The destitute of both sexes, whose only crime is poverty, have just claims to be aided in their removal from districts of Her Majesty's dominions, where food and employment are difficult to be obtained, to those other regions where both are never wanting, and where they might soon repay all the cost that had been incurred for them.

"This Committee, and their friends in the Colonies, whose interests they have undertaken to promote, would gladly place their advice, assistance, and experience at the disposal of such an association; and to whom we think we could suggest modes of proceeding which would prevent loss of the principal or interest of the necessary advances.

"We feel bound to express the opinion, that any amount of emigration which has lately taken place, with the view of supplying the demand for labour in Australia, is utterly inadequate to its purpose; as we believe that 20,000 men are now at the diggings in Victoria, 15,000 of whom have been diverted from their ordinary industrial occupations, the remainder being from South Australia and Van Diemen's Land. To replace those by emigration, in conformity with the regulations of the Government Commissioners, (who very properly equalize the sexes,) would require at least 100,000 'statute adults,' which would only put matters in the state in which they were last year, leaving the subsequent demand wholly unprovided for. Most of the men arriving at Melbourne and Geelong, for some time to come, will doubtless go at once to the almost boundless gold-fields within two days' walk of those towns, leaving the agricultural and pastoral districts, which should supply food for the miners and the unusually increased population, as destitute as before.

"From the apparent apathy in some quarters, the importance of this subject in a national point of view can scarcely be appreciated. We apprehend, however, that if emigration to the Australian settlements be not speedily taken up in some efficient manner, so as to maintain the preponderance there in the hands of the British and German population, (now second to none in loyalty,) those magnificent territories may be overrun by a ruffian rabble from the coasts and islands of the Pacific, who, supplying themselves with the sinews of war without limit in the granite ranges of the country, could give more trouble than anything ever experienced at the Cape, and ultimately relieve the mother country from all interest in affairs which appear to be at present too far off to attract the attention they demand.

"I remain, etc.,

"J. Stanley Carr, *Chairman.*

"*Committee of the Australian Colonists,*
11, *Poultry, March* 27."

EXTRACTS FROM AN EMIGRANT'S LETTERS.

The following is an extract from a letter sent by one of these youths to the superintendent of the school in which he had been instructed, and from which he has been sent out:—

"*May 16th*, 1851.

"Dear Sir,—I have great reason to be thankful that I ever came to this colony, both as regards my temporal and spiritual prosperity. I am happy to inform you that I have found peace with God through our Lord Jesus Christ. . . . I am now a Primitive Methodist. The people of this connection are very numerous here, and have many little chapels throughout the colony. Dear sir, I am glad to tell you that we have class meetings and prayer meetings. I feel that I have been a very unfaithful and unprofitable servant, but, thank God, Christ died to save us. I have also to

inform you that the Society intend putting me on the plan as a local teacher. Oh! sir, pray, pray for me, for I feel my own unworthiness and weakness, but God is all-sufficient. Oh! sir, pray that I may be kept faithful unto death, for I do not think I shall see you again on earth. May God grant that we meet in heaven.

"Remember me to all my teachers.

"I remain, your unworthy brother in Christ,

"H—— A——."

This letter contained one directed to his mother, with a request that it might be forwarded to her; in which he states that he is in possession of a piece of land in the township of Woodridge, that he is apprenticed to a wheelwright, and has made great progress in that business; and that, as far as he can ascertain, all the boys who went out with him are doing well. He then, with much filial fidelity and affection, addresses his family on spiritual subjects, and says:—

"I have not forgotten my poor old grandmother's kindness to me. May the God of peace whom she serves give her grace to run with patience the remainder of her days. I hope you are all preparing to 'meet your God,' for if we die unreconciled to God through our Lord Jesus Christ, we cannot go to heaven. . . . Give my love to uncle and aunt, and my cousin, and tell them I hope to meet them at the right hand of God.

"I remain, your affectionate brother,

"H—— A——."

This youth when first met with belonged to a distressed family. The mother was a poor widow with four children—three sons and a daughter. One of the sons, about 13 years of age, is an idiot, a cripple, and dumb. The mother was dependent on her needle, by which she obtained a precarious subsistence. The two lads spent their time chiefly on the water with fishermen, dredgermen, and bargemen, in which occupation they were exposed to many temptations, by which they were overcome, and as a result were frequently sent to prison.

The last letter was taken to the mother, and read to her by a City Missionary, who found the family in a room without furniture, the only article being an old chair without a bottom, which, with a piece of wood laid across, formed a table, off which she was taking her tea, herself sitting on a tub turned upside down. A few rags in one corner of the room constituted the bed. It was dark, and they had no light to read the letter by, nor a halfpenny to purchase a candle with, until he gave it them. The whole family have subsequently been removed to the workhouse—which, if not worse, would most probably have been Henry's position if he had remained in England.

DEPARTURE OF MORE EMIGRANTS.

We are happy to state that another batch of emigrants from the Ragged Schools sailed from Liverpool in the "Fanny," a fine ship of 1,500 tons' burden, commanded by Capt. Forrest, one of the owners, for Port Adelaide, on April 12th. As the ship sailed, they were cheerful and happy, and their hearts seemed to burn with grateful feelings towards their numerous kind friends. They were connected with the following schools:—Grotto Passage

School, 4; Field Lane, 2; Ipswich, 2; Westminster Refuge, 2; Union Mews, 1; Paddington, 1; and London Female Dormitory, 2;—total 14. 16 were to have gone, but one has been taken ill, and one died suddenly.

The following condensed outline of the painful history of some of these lads will show that the benefit of emigration has been well dispensed:—

Case I.—Aged 16 years; was born in Ireland. Father was a gardener, and died four and a half years ago in Ireland; mother died three months afterwards; has two brothers in America, but knows not what part; has two sisters, one married to a soldier, but knows not where she is; the other married to a soldier, but he has left her in Ireland. At his mother's death, a brother kept him for one year, and then left him to do for himself. He travelled to one of his sisters in Wales, and lived with her until she could no longer keep him. He went on the tramp, and walked to Cordington, Hereford, Gloucester, Somerset, Salisbury, Bath, and from thence to London. He was on the tramp for about twelve months, lived by begging; was in London eight months, and then got admission into the Refuge.

Case II.—Was born in Cripplegate. Father a surgical instrument maker, has been dead six years; mother died two years afterwards. Was employed for a short time at a cabinet-maker's, but left, not being strong enough; went to sea, left his ship, and worked his passage home. He was subsequently got into Grotto Passage Refuge, and remained eleven months; when admitted was in a state of the utmost destitution and wretchedness, both of body and mind. In a few months a very salutary change took place in him, he could hardly be recognised as the same lad. At first he was morose and sullen, but he became gentle and respectful. He made considerable progress in learning, and now possesses a considerable amount of intelligence. And now that he is restored to society, and removed (to a great extent) from temptation's way, there is every reason to hope that he will become a useful member of society.

Case III.—Age 19; was born in Clerkenwell. Father died seventeen and a half years ago; mother three years; has no relations of any degree. Six years ago was in Coldbath Fields Prison three months, for a petty theft. Got into the Philanthropic Institution for eighteen months, and was turned out at the time of the alterations. Was for some time in the streets without work or home; and subsequently was among the costermongers of Golden Lane for about four or five months; attended the Ragged School, and was by the Secretary of the School got into Grotto Passage Refuge. Had been an inmate of the Refuge for twelve months, and where there is reason to hope his mind became favourably impressed. His conduct in the Refuge on the whole was satisfactory, very seldom in disgrace, but always very willing and obedient. But from a life of vagrancy and destitution he had imbued many sly, crafty, and dishonest habits, which were, however, successfully eradicated by kindness. His intellect is below mediocrity, but he possesses a good knowledge of Scripture, and of his duty towards God and man; and from his conduct for months passed, it may be fairly inferred that he is thoroughly reclaimed, and a hope is entertained that his heart is under the influence of Divine grace.

Case IV.—He is 19 years of age; was born in Dublin. Father was a plumber; mother died thirteen years ago; father died nine years ago; has no relations living. He worked for an uncle for three or four years until he died; could not get work in Ireland; came to London, and was four months without work; commenced stealing for a living, and was six times in prison—twice in Kirkdale, once in Dover, twice in Giltspur Street, and once in Coldbath Fields, and at length took refuge in Field Lane Ragged School.

Case V.—Born in St. Giles's. Father was a stonemason, but has been dead four years; mother three years. He got a situation as a plasterer's boy, which he kept for

three or four years, at 8*s.* per week—got into bad company, and commenced thieving. About eighteen months back was sent to the House of Correction for stealing calico from a shop. It was the only time he got into trouble, but not the only one he deserved. He had been in the Refuge ten months, retained his vicious propensities for a long time after his admission, but after some months a considerable change took place in him. He began to amend from a conviction of the folly of ever attaining happiness in the way of sin, brought about by frequent private appeals to his conscience, and by continually directing his mind to higher and nobler pursuits than those in which he was in the habit of indulging. Had not this youth been snatched in time from his companions in vice, he would in all probability have been now a burden and nuisance to society.

Case VI.—Aged 19; born in London; father was a hawker, and was transported to Sidney the same day this lad was born, for highway robbery, and has never been heard of since; mother has been dead nine years; has a brother a pieman in the streets; lived with an uncle till he went off travelling in the country. He turned the wheel at the Battersea silk mills for about three years; left; his mother died; worked at a paper-stainer's; left to go tramping; went with two or three others to Manchester, Liverpool, Birmingham, often stealing as opportunity offered; was imprisoned six times—for stealing a loaf, bacon, handkerchiefs, breaking windows, attempts at Holborn Hill, and in the Strand; subsequently got jobs in the market, and for three months past chopped wood at Field Lane School.

Case VII.—Aged 16; born in St. Giles's; father a shoemaker, has been dead fourteen years, mother still living, lives chiefly by begging in the streets, and is always on the tramp; no other relation living. He got work at a gardener's for about eighteen months, received no wages, food only. The garden was given up, and he was thrown on the streets; lived twelve months by begging and jobbing; during this time he got into trouble twice—once for attempting to take boots off the door-post of a shop, and once for begging; spent the money he got by begging, at gaffs, saloons, and theatres; went three or four times every week; was taken into the Refuge at Westminster ten months since.

Case VIII.—He is a deserving young man, of steady and industrious habits, but has very vitiated parents. He has attended the Evening School from its commencement. His outfit has been provided by private subscription.

Case IX.—A female, aged 19; born in St. Giles's; father and mother costermongers, and great drunkards; was employed by them to sell fruit in the streets. At the age of fourteen she was led astray, lived three years with her destroyer, and subsequently wandered about the streets. She attended Neal's Yard Ragged School, from which she was conveyed to the London Female Dormitory. Her wretched mother came to the farewell meeting in a state of intoxication.

Case X.—A female, aged 20; born in the City of London; an orphan, mother having been dead fourteen years; and father two years, went to service very young, was prevailed upon to attend a low theatre, was led astray, and subsequently wandered about the streets for about four months. She sought and obtained admission into the Female Dormitory, from which she has been sent out to Australia.

The farewell meeting of the emigrants was held at Grotto Passage School, on Saturday evening, April 10th. Mr. Haselden presided. Tea was provided for the emigrants and Dormitory lads—in all forty. Prayer was offered by Messrs. Barker and Pearson, City Missionaries, and addresses were delivered by Messrs. Gent, Anderson, Chapman, and Hayward. It was a most profitable opportunity, and a service that will be long remembered by those present.

Plans and Progress.

MEETING OF DELEGATES FROM THE RAGGED SCHOOLS.

The Quarterly Meeting of Delegates from the Metropolitan Ragged Schools was held on Thursday evening, April 8th, 1852, in Field Lane Ragged Schools, the Right Hon. the Earl of Shaftesbury in the Chair.

Two subjects announced for discussion at the last meeting, but omitted for want of time, were the topics for the evening:—

I.—New employments for scholars at Ragged Schools—The Shoe-Blacks—The Broomers—The Brassers—The Messengers—with their results.

II.—What plans are best to be adopted to insure the attendance of Ragged Scholars at Public Worship, either as individuals or as schools?

Mr. John Macgregor, in introducing the first subject, said that he had been deputed to do so by Mr. Snape. He should but slightly refer to those out-of-door employments which had been fully discussed in the Magazine, and in the pamphlet published, called "Shoe-Blacks and Broomers." There are now about 1,500 children in the industrial classes, of 36 out of the 100 schools. In looking over the reports furnished from these schools a short time ago, there was not found an instance of disapprobation expressed. They were, however, employments useful only for discipline, but not for obtaining a livelihood in after life, while others might be found to be useful for both. Such employments as mat-making, wood-chopping, horsehair-picking, were only beneficial inasmuch as they tended to inculcate habits of industry and honesty, but nothing more. Other occupations, such as carpentering, tailoring, and shoe-making, would, to a limited extent, fit those engaged in them for future employment. Tailoring and shoe-making form a very large department in the schools, but after all they did not afford means of livelihood to more than a few. It therefore became an important question, whether any kind of employment could be suggested that would be useful to the children when grown-up.

The Shoe-Blacks and Broomers were started for the purpose of industrial training. Twenty boys were sent from Field Lane School alone, being nearly one-fourth of the whole number employed by the Parent Society, but they have had to dismiss most of them, and only four remain. He was, however, of opinion, that if the other schools would take the same amount of interest in the effort, at least two hundred boys might be so employed in the course of the next year. The only objection he could see to the Shoe-Black system is the apparent monotony of the employment, but it is in reality more varied than that which thousands are occupied with in factories during ten hours every day for a great part of their lives. He would only ask those present, from whose schools the boys had been supplied, whether they have not been satisfied and pleased with the cheerful conduct of the boys. Out of 94 boys who had been employed, 39 remained, 11 had left of their own accord, 24 had been dismissed, 13 sent to situations, and seven had emigrated.

In conclusion, Mr. Macgregor corrected a mistake which confounded the Shoe-Black Society with the Committee of the Union. They were perfectly distinct, though mutually assisting each other.

The discussion of this subject was continued, and various opinions given by the delegates as to the propriety of making the employments more of a mechanical character, so as to insure, not only present, but future benefits to the lads. Several other kinds of employments were alluded to, and suggestions made:—

I. That boys should be instructed how to use Kent's Knife Cleaning Machine, and seek employment at houses where servants are not kept, to clean knives and windows.

II. That gentlemen connected with each school should employ as many boys and girls themselves as they can, and endeavour to get them into situations. (Several encouraging instances of efforts so directed were detailed.)

III. That a number of boys should be organised into a Messenger force, and application be made to the Directors of Railway Companies to allow them to stand inside the gates of the Railway Stations, to carry parcels or direct passengers.

IV. As important, in connection with every kind of employment in which the boys might be engaged, it was impressed upon the Meeting, that great care should be taken to teach them to write and read writing with facility, as the want of this had been an obstacle in providing boys suitable for messengers to be employed in the City.

Lord Shaftesbury said, that in discussing this question, the original design of the various employments should be borne in mind—teaching boys a trade, so as to put them in a position to obtain a livelihood thereby in after life, was never contemplated. If it had been, it would have been impossible to have carried it out. The children collected in these schools rarely stay beyond eleven, twelve, or thirteen years of age. It would therefore be impossible that by that time they could be taught a trade proficiently. Such a system could only be carried out on a large scale. Extensive premises, and a large staff of masters, would be required; and after all, the degree of knowledge attained would not enable them to go to a master and ask, as a competent mechanic, the market wages. The benefits contemplated by the various employments instituted have been fully realised, namely, training these lads to habits of industry and honesty. The character of the employment is of very small moment—the question seems to be, not so much what is the best thing to be done? as, what is the best plan we can adopt with the means we have?

His Lordship then called on Mr. WARE to introduce the second subject, namely, "*The Plans best adapted to increase the Attendance of Ragged Scholars at Public Worship, either as Individuals or as Schools.*"

Mr. Ware, jun., observed—The evening was so far advanced, that he should only allude to the subject, hoping, however, the delegates would take it into their serious consideration. It must be admitted, that there existed a great reluctance on the part of the class with which they had to do, both children and adults, to attend public worship; and not only does their abject condition keep them out of the ordinary means of grace, but it causes them to feel that such places are not for them as well as others. But if the habit was instilled into them in early life, when they grew up they would not feel such reluctance to enter them. Again, the religious instruction imparted in Ragged Schools is necessarily very limited, and only of an elementary kind. In order that their views of religious truth may be more enlarged, it is necessary that they should be taken to places of worship, where they may become familiar with the distinctive doctrines of Christianity.

In the course of the discussion that followed, it was stated by several delegates from schools where the children are regularly taken to public worship, that the most beneficial results have followed. The good behaviour of the children in some instances had attracted the attention of the benevolent—situations had been obtained for them—contributions forwarded to the schools—and the children's minds had been greatly benefited.

It was, however, suggested that it might be well if the superintendents of each school would put themselves in communication with neighbouring ministers, and solicit the free use of seats for such scholars as the teachers may deem it wise to take.

The discussion having closed, his Lordship rose and said: "You have heard of a Conference lately held at Birmingham, which, having had a number of sittings, and

come to a conclusion, are now anxious to ascertain how far the Union and the Schools will concur with them in applying to Government for grants to aid in carrying out Ragged School operations. The evening before last, the Committee of the Union met some of those gentlemen. There was a very amicable discussion, and the Memorial which they brought with them was considered of such importance, that we could not come to a conclusion until every person connected with the schools had been consulted. We have, therefore, had it printed, and you will now be presented with a copy of the same, together with a copy of the Report of the Proceedings of the Conference itself, that you may make yourselves thoroughly acquainted with its principles. I do not think it would be right on the present occasion to anticipate any conclusion to which they may lead you, nor to give you any opinions of our own. There will be a Special Meeting of Delegates, at which we can hear the opinions of all who shall have considered the subject, from which an estimate may be formed and a conclusion come to, as to whether Government shall or shall not be solicited to help us. This much, however, I must say—it is a matter of the greatest importance—it is the turning-point in the existence and usefulness of the Ragged School Union. I do not say whether for good or evil. It may do good, but it is quite clear it will affect the whole of your operations; therefore it demands your most serious consideration."

The Meeting was then adjourned till Tuesday evening, April 27th.

BIBLE QUESTIONS.

Answers to March Questions.

Question 7.—*First Prize*—Mary Ann Dyer, aged 11, Girls' Ragged School, Dover.

Second Prize—Euphemia Murray, aged 13, Original Ragged School, Edinburgh.

Question 8.—*First Prize*—George Pyne, aged 13, Union Mews Ragged School, London.

Second Prize—James Johnstone, aged 12, Original Ragged School, Edinburgh.

Question 9.—*First Prize.*—James Ward, aged 12, Compton Place Ragged School, London.

Second Prize.—James Nincham, aged 9, Southampton Ragged School.

Answers from the following children merit high approbation:—

To Question 7.—Philip Mortimer, Huntsworth Mews Ragged School, London; Amy Kingsland, Ragged School, Dover.

„ Question 8.—John Stevenson, Ragged School, Glasgow; Thomas Hollinshed, Agar Town Ragged School, New Road, London; Mary Ann Cuttle, Ragged School, Hull.

„ Question 9.—James W. Turner, Huntsworth Mews Ragged School, London, (nearly obtained 2nd Prize;) Ann Turner, Huntsworth Mews Ragged School, London; Maria Jager, Stanhope Street Ragged School, Liverpool; Charles Edwards, Ragged School, Southampton; Stephen Morgan, Ragged School, Southampton.

The children have evidently been encouraged by seeing the distribution of prizes to those who have been successful. Several answers to former questions have come too late from Dover, and from George Street, Lisson Grove, London. Our Scotch friends should recollect that the verses must be *quoted*, not simply referred to. Inattention to this has rendered useless

many Answers sent to Question 9, from all parts of the country. We mean by *useless*, unsuccessful in obtaining prizes, though we are assured that the search itself must have been of great benefit.

Some of our correspondents are anxious that the Answers should be printed in the Magazine. Experience shows that this would not be practicable, for the writing and spelling, which are considered in allotting prizes, could not well be reproduced in print. Besides this, a large amount of room would be occupied every month in the Magazine; for instance, the Answer which has obtained the first prize to Question 9, is written closely upon *thirty-six* pages of note paper, with a separate rider filling seven pages, (yet it is plainly the work of a Ragged School boy.) However, should the scheme we are now prosecuting increase in importance, it will be worth while to give the short answers in our pages.

Search the Scriptures, little friends—pray over them—and leave them not until you have found in them "eternal life." Then you will study them as messages of peace from a Heavenly Father.

Questions for May.

13. What particular men, living before the time of Christ, are so mentioned as to be certainly met with in heaven?
14. What women are spoken of with approval by St. Paul?
15. When did evil spirits pray to Jesus, and why did he grant their request?

Questions for June.

16. Where do the apostles speak of themselves as examples of conduct?
17. Give the character of Elijah in 30 words.
18. On what occasion did Christ pray for people long before they were born?

RAGGED SCHOOL REPOSITORY.

At the Delegates' Meeting, last month, had there been more time, the following suggestions would have been thrown out:—There are 1,500 of our children employed in Industrial Classes. Some of the work of one school would be useful for other schools, and some of it would be purchased by the public.

I think that if such articles as are thus disposable were collected in one place, they would find purchasers very readily. Suppose we begin by placing in one particular shop, boys' jackets and trousers, girls' frocks and pinafores, leather work, mats, nets, shoes, stockings, firewood fagots, drawings, books, magazines, maps, and other things produced by the labour of our schools, or required in fitting them up, it is pretty clear that more facility would be given for buying those articles, and for ordering, than is afforded now, where all these things are prepared at different places, very distant from each other.

As a commencement, we might induce some kind shopkeeper to allow these various articles to occupy a certain portion of his window, and if success attended the effort, we could set up a shop for ourselves. I will give £10 to start it.

Much time would be saved at the office, in Exeter Hall, if information, books, magazines, etc., were obtainable elsewhere, though, of course, it would only be such things as do not need inquiries about them from the Secretary, which ought to be found at the "Ragged School Repository."

Temple. J. M.

Correspondence.

To the Editor of the Ragged School Union Magazine.

Dear Sir,—Illness detaining me from business, I have been thinking about Ragged Schools, and send you the result of my deliberations. My thoughts went in this direction: "Ragged Schools are doing a great deal of good—What a large, universal, Christian idea—to go into the highways and hedges and compel thieves and vagabonds to come in and hear of the good things prepared for those that turn from their transgressions! Nothing sectarian in this—all men must applaud the effort; and then when the young urchins, at first a chaos of dirt without, and probably not clearer within, are reduced to a state of cleanliness and order—what a fine idea to ship them off to our colonies, where honesty and industry are at once rewarded! The Ragged School effort is worthy of a great nation. It is a national undertaking. Let the rate-payer consider what we are saving him in poor-rates, and in county-rates, and just subscribe a mite to our charity. A guinea a year to our Union saves the nation many guineas. I am persuaded of this fact, so ran my cogitations, sir; but I said to myself, How have *I* come to these conclusions? Why, by spending twopence a month in buying and reading with pleasure the Ragged School Union Magazine. Until I read these pages, I had no idea how much good was being achieved. Now, how many thousands are still ignorant of the fact, that a £5 note will nearly take one wretched being out of the streets, save the country in poor-rates a large sum, and possibly in county-rates a still larger, and after doing all that man can do for washing him outside and "in," export him to a country where the labour of one pair of hands much more suffices to fill *one inside*. Who, then, that could afford it, would not give a trifle?

Now, to enlighten the public about the good Ragged Schools are doing, what better method than a larger gratuitous, but judicious circulation of the Magazine, and how easily this might be achieved by each subscriber turning his guinea into 22*s*., his £5 into 5 guineas, the odd shillings to be spent in Magazines, and at the time of sending these odd shillings, let each friend give a hint to the Secretary in what direction, when he has copies to spare, one may be sent that would be likely to benefit the Society. I cannot but think many rich men in the country would be delighted at having their attention drawn to so excellent a mode of making a charitable investment. This is an investment beneficial to thieves, and the outcasts of society—beneficial to the nation, and so to each individual in the nation—beneficial to the giver, inasmuch as we can assure him, and that on the highest authority, that "he that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again." Such are my thoughts, Mr. Editor, which are at your service, if you think they can benefit the Society.

Yours obediently, E. H.

[We are happy to add that the above correspondent inclosed £11. 1*s*.—£5 for the Ragged School Union; £5 for the Emigration Fund; £1. 1*s*. for Magazines, to be sent to friends named.—Ed.]

The Editor's Portfolio.

THE LOST CHILD.

The cars had just arrived at a station where a change of coaches was necessary, and as there was an immense number of passengers, there was at once a general rush for seats. A lady made her appearance on the platform of a car with a young child in her arms, and joined the crowd to reach the new

cars. As she came to the steps of the platform, a gentleman offered to assist her, and to do so took the child in his arms. The mother, with her arms full of baggage, pressed on and secured a seat in the cars which were to leave. The cry of the conductor, "all aboard," was given, and the bell of the engine commenced ringing, as a token of its starting, when the young mother missed her babe. She had supposed the gentleman who took her child was following her, and as it was but the work of a few moments, did not observe his absence until the cars were again in motion. It was too late to stop, and all uncertainty to go on. The gush of tears and the wail of anguish from the mother's heart at this first and sudden separation from the object of her affection, attracted to her side at once a number of sympathizing passengers, and a gentleman at once started to examine the other cars for the lost child.

An hour afterwards I observed a lady with a young child, upon which she was bestowing, from time to time, the fondest and most expressive caresses of a mother's love. It was the distracted mother restored to her lost child. Forced by the crowd, the gentleman had taken a seat with the child at the opposite extreme of a long train from where the mother was seated, and an interval of considerable time had elapsed before they could be brought together. Before, she was all anxiety and intensity of grief—"The mother weeping for her first-born." Now intensity of joy lit up her countenance and flashed from every glance of her eye. She could not satisfy herself with the simple possession of her child, but would hold it out at arms' length, as if to get a more certain and assuring look of its presence, and then pressing it to her bosom, seemed to draw it the closer, lest it might again be separated from her.

As I watched these expressions of a mother's love, I thought of the goodness that implanted that intensity of affection, and the object of it. How few parents realize this fact! How many a one yields to the pleasure which the presence of this feeling imparts, and forgets that God has also a higher motive than imparting pleasure to the parent in bestowing upon her the love of offspring! How many a mother will give to this feeling a wrong direction, and, for the fancied gratification of the present, lay up for herself years of future trials and grief! This mother was agonized at the unexpected but temporary separation from her child; how then can she endure the years, and perhaps eternity, of separation, caused by her neglect of its spiritual wants and moral education? How many a child, in after years of crime and attendant suffering, has bitterly reproached the memory of an affectionate but weak and misjudging mother! Oh! the responsibility of a parent is indeed a fearful one. It intermingles its ingredients of joy or sorrow with the whole cup of domestic and social life. It has to do with the highest interests of society and of the state. It goes further—it takes hold on eternity itself, and influences, no doubt, the future weal or woe of multitudes in the life to come. Can any one then trifle with so holy and yet so fearful an instrument which God has placed in an especial manner in the mother's breast? Should they not rather carry their little ones to their closets, and there, in daily and importunate supplication, plead for wisdom to assist and direct them aright in giving direction and character to immortal minds. If any one in this life needs grace and wisdom from above to assist them, it is a mother: upon her falls naturally the first duty of giving direction to her child's disposition and subsequent life. To whom should he look for instruction, or sanction to his conduct, except to her who gave him sustenance, and still sympathizes with him in all his necessities? Children are often unreasonable and exacting. The mother is often prostrated by sickness, or overwhelmed with the cares of a large household. At such times irritability creeps in and gains possession of even a mother's heart, and the child's disposition carries the impression for a lifetime afterwards. Is there not need of grace here? The mother's influence, more than any other, stamps the character of the man. Many a good man, whose active Christian life has

guided multitudes into the path of duty, can date his own first religious impressions to the time when a mother first taught his infant lips to pray. Faith is needed for this work. A proud and obstinate child may conceal for years the effects of a mother's counsel and a mother's prayers, but the harvest will come, so sure as the seed is properly sown and watered. The motives are sufficient if realized—happiness and gratitude in this life, and a reunion with the loved ones in the world to come.—*Howard.*

THE MEMORY OF THE GOOD.

WHY is it that the names of Howard, and Thornton, and Clarkson, and Wilberforce, will be held in everlasting remembrance? Is it not chiefly on account of their goodness, their Christian philanthropy, the overflowing and inexhaustible benevolence of their great minds? Such men feel that they were not born for themselves, nor for the narrow circle of their kindred and acquaintances, but for the world and posterity. They delight in doing good on a great scale. Their talents, their property, their time, their knowledge, and experience, and influence, they hold in constant requisition for the benefit of the poor, the oppressed, and the perishing. You may trace them along the whole pathway of life by the blessings they scatter far and wide. They may be likened to yon noble river, which carries gladness and fertility from state to state, through all the length of that rejoicing valley which it was made to bless—or to those summer showers, which pour gladness and plenty over all the regions that they visit, till they melt away in the glorious effulgence of the setting sun.

Such a man was Howard, the prisoner's friend. Christian philanthropy was the element in which he lived and moved, and out of which life would have been intolerable. It was to him that kings listened with astonishment, as if doubting from what world of pure disinterestedness he had come. To him despair opened her dungeons, and plague and pestilence could summon no terrors to arrest his investigation. In his presence, crime, though girt with the iron panoply of desperation, stood amazed and rebuked. With him home was nothing, country was nothing, health was nothing, life was nothing. His first and last question was, "What is the utmost I can do for degraded, depraved, bleeding humanity in all her prison houses?" And what wonders did he accomplish! what astonishing changes in the whole system of prison discipline may be traced back to his disclosures and suggestions! and how many millions, yet to be born, will rise up and call him blessed! Away, all ye Cæsars and Napoleons, to your own dark and frightful domains of slaughter and misery! Ye can no more endure the light of such a godlike presence, than the eye, already inflamed to torture by dissipation, can look the sun in the face at noonday.—*Dr. H. Humphrey.*

Literary Notices.

Chapters on Prisons and Prisoners. By Rev. JOSEPH KINGSMILL, M.A., Chaplain of the Model Prison in Islington. Sold by J. H. Jackson, Islington Green; and Seeleys, Fleet Street.

THIS work will be found a valuable addition to criminal and educational literature; it is worthy a place in the library of every Ragged School, institution, and of every individual engaged in seeking to prevent crime, and to reclaim the delinquent. We have only room for the following brief extracts, which will be sufficient to show the character of the work:—

"The subject of prisons and prisoners has now become a pressing and painfully interesting one, whether the expense alone be regarded, the public morals, or the claims of humanity. Few persons, except those who must, to discharge their duties aright, encounter the repulsive

study of blue-book literature, or are connected with the detection or punishment of crime, have any adequate idea of the magnitude of the evil when viewed in these respects.

"The expense is enormous. The daily average of prisoners, including debtors, in the several prisons of England and Wales, was, in the year 1847, 13,541 males, and 2,626 females, at an average cost per head per annum of £29. 14*s.* 1½*d.*

"Of the enormous cost to the country in the way of property stolen, it is not possible to form any correct estimate. Some approximation, however, to the probable amount may be arrived at from the following facts:—The total number of convicts sentenced to transportation in England and Wales in one year is about 3,000; and in 1847, I ascertained that 500 convicts, taken as they stand in the Register of Pentonville prison, (in Sixth Report, p. 28,) had stolen property to the value of £10,000, *as estimated upon their trial* for the offences for which they had been transported. But as they had, on an average, been convicted once at least of theft before, this may be safely doubled; and being but one-sixth of the whole number of transported persons, the result will be a loss, on the aggregate, of £120,000 for convicts alone. To this may be added, on a most moderate calculation, as much more on account of depredations committed by the same persons when they escaped detection, making in all about one quarter of a million sterling stolen by 2,000 criminals before sent out of the country.

"Then how horrible and extensive is the corruption of morals which goes on in prison when the young and comparatively innocent are not separated from the desperate and hardened. But the interests of humanity have a claim at our hands as well as those of economy surely, or even morals. It was a noble sentiment from the lips of a heathen—'*Nihil humani alienum a me puto*,'—'What concerns man concerns me.' And criminals, at the very worst, are men and women of like passions with ourselves, or children, as once we were.

"And so will every Christian think, and be ready to say with the apostle, '*Who hath made us to differ?*' and with holy Bradford, when he saw a criminal pass, 'Only for the grace of God, there goes John Bradford.' In fact, the individual that is farthest from sympathy with the crime has often the largest pity for the offender. He who alone was without sin had most compassion for the sinner."

The Children's Gallery.

THE RAGGED BOY'S PROGRESS.

How many little ragged boys,
Are running through the street,
With clothes, that scarcely cover them,
And little food to eat.

There may be one with piercing eyes,
And hair as black as jet,
The picture of intelligence,
A face you can't forget.

His coat is torn, and much too large,
For one so small as him;
He has no shoes upon his feet,
His hat's without a rim.

But soon, he sees the Ragged School,
And says, "Oh! that's for me!
I am quite sure that Ragged Schools,
For ragged boys must be."

Next day, we see him in his class,
With open book in hand,
He shortly gains the highest place,
Among that ragged band.

Then see the progress that he makes,
In blacking boots and shoes,
The pence they tinkle in the box,
As quick as people choose.

Some day he feels inclined to tell,
Another ragged boy,
The news that he himself has heard,
Which cause him so much joy.

He thinks, he ought in gratitude,
To make his Saviour known,
And tell to others of his race,
What Christ for him has done.

Then to Australia's shore he goes,
And finds some work to do,
"For if there's will, there's always way,"
With him it proved quite true.

And, who can tell, but by and bye,
When many years have flown,
This ragged boy may have a house
That he can call his own?

At all events there is "a house
Not made with hands" on high,
Where ragged boys may entrance gain
As well as you and I. J. G.

EDWARD THE SIXTH AND THE BIBLE.

BALE relates, upon the authority of credible witnesses, that when three swords

were brought to be carried in the procession, as emblematical of his three kingdoms, the king said there was one yet wanting. The nobles inquiring what it was, he answered, "'THE BIBLE;' adding, 'that book is the sword of the Spirit, and to be preferred before these swords. That ought, in all right, to govern us, who use them for the people's safety by God's appointment. Without that sword we are nothing, we can do nothing, we have no power. From that, we are what we are this day. From that we receive whatsoever it is that we at present do assume. He that rules without it is not to be called God's minister, or a king. Under that we ought to live, to fight, to govern the people, and to perform all our affairs. From that alone we obtain all power, virtue, grace, salvation, and whatsoever we have of Divine strength.' When the pious young king had thus expressed himself, he commanded the Bible to be brought with the greatest reverence, and carried before him."

AN OBJECT OF PITY.

Poor ragged boy! he has a soul
Outweighing worlds in worth;
And Christ, to make that spirit whole,
Assum'd a human birth.

Poor ragged boy! he has a mind
Form'd by power Divine;
And if improv'd by culture kind,
It may in beauty shine.

Poor ragged boy! tho' sadly sunk
In sin and folly's ways;
He may be rescu'd from his state
By renovating grace.

Poor ragged boy! thou knowest well
The woes that break our rest;
And could'st a tale of sorrow tell,
Enough to melt the breast.

Then let us take the ragged boy,
And make his soul our care;
Let's try to teach his lips to cry
In holy fervent prayer.

Let's try and lift him from the dust,
And make him upright move;
Let's teach him in his God to trust,
And seek the Saviour's love.

Chiswick. E. M.

Intelligence.

DOLPHIN COURT RAGGED SCHOOL.

THE Annual Meeting of the above School was held at the Manor House Rooms, Hackney, on Tuesday evening, March 23rd. Thomas Fowell Buxton, Esq., in the Chair.

The Meeting, which was numerously attended, was addressed by the Rev. Henry Hughes, M.A., Rev. Hugh Allen, M.A., Mr. J. G. Gent, J. Lawless, Esq., and Mr. Henry Carter.

We are happy to learn from the interesting Report read on the occasion, that our friends are still persevering in their important labours in the very needy and poverty-stricken locality in which the school is situated, and that encouraging success has attended their operations.

The average attendance at the Sunday School is 150; the Day School, in the morning 170—in the afternoon 140. The progress of the Evening School is greatly retarded for want of teachers. The Shoe-making Industrial Class is still conducted on a small scale, in consequence of the limited state of funds. The Girls' Sewing Class, numbering about 40, is increasing in efficiency and importance.

Through the liberality of a lady and gentleman, 60 children have been provided with clothing so as to enable them to attend public worship, which they do every Sabbath, and a substantial meal is given twice a week to the scholars. One youth has been sent to Australia, his outfit being provided by a lady, and his passage by the Ragged School Union.

A Juvenile Refuge for boys and girls, with accommodation for 22, has been established, contemplating, as means increase, to augment the number to 50. The Library and Clothing Fund have been found very useful during the past year. A treat of roast beef and plum pudding was provided for 200 children at Christmas last, by special contributions for that purpose.

The receipts for the past year have amounted to £268. 1s. 5½d.; the expenditure £228. 7s. 6½d.

KING'S CROSS RAGGED SCHOOLS.

THE Annual Meeting of this Institution was held on Friday evening, the 25th of March, in the East St. Pancras National Schoolroom, Gray's Inn Road. Wm. Cubitt, Esq., M.P., occupied the Chair.

From the Report, we gather that our friends here are progressing satisfactorily and encouragingly. The Week Evening School for Boys has an average attendance of from 30 to 45. The Friday Evening School, for Girls, musters about 57, who are taught by 10 gratuitous teachers. From 80 to 90 children attend the Sunday School, who are taught by about 14 teachers. A Clothing Fund has been established, by which 340 articles have been distributed among 65 children, who have deposited their pence towards them, such deposits having amounted to above £10.

The Industrial School for Boys goes on steadily. Since its commencement 53 boys have been admitted to it, of whom some have left of their own accord, but 30 have been sent out to situations; 14 are now in the school.

A Dormitory has been added to the school, and four lads are domiciled in it.

The expenditure for the last year has amounted to £33. 19s., and the receipts to £35. 3s. 1½d., leaving a balance of £1. 4s. 1½d.

The Meeting, which was well attended, was addressed by Rev. Owen Clarke, W. D. Owen, Esq., Mr. W. Ferry, Rev. W. Nolan, M.A., C. Lovel, Esq., and Mr. Matthews.

OPENING OF THE NEW WHITEHAVEN RAGGED SCHOOL.

On Monday, the 29th of March, the opening of the new Ragged School was celebrated by a public tea party, which was attended by all the most influential persons of the town and neighbourhood, who thus evinced their sympathy in, and their willingness to aid, this hitherto neglected part of that population.

Suitable addresses were delivered by the Rev. J. Bardsley, of Manchester, the Rev. T. Dalton, the Rev. F. Wicks, the Rev. J. F. Simpson, and Mr. Nicholson.

Mr. Nicholson, to whose untiring efforts and zeal in this noble cause the school owes its origin, and the present building its erection, said that it was a source of pleasure to him that the good effect of Ragged Schools had been so universally acknowledged, and especially in that town. Since the formation of the school in 1843, it had gradually progressed, until the number now on the books amounted to 400. Much inconvenience had been felt from want of room, but that being now obviated, he anticipated a large increase to their number.

The cost of the new building is £428; purchase of the old building, £200; in all £628. The amount collected is £530, which leaves a debt of £98.

The Committee contemplate opening a Day School in addition to their Evening School; and they trust that those who have so liberally contributed to erect such a commodious building, and in such a desirable situation, will not do their work by halves, but will enable them not only to pay their debt, but to continue and extend their operations.

CARR STREET, STEPNEY.

The first Annual Meeting of the friends and subscribers of this School was held in the school-room of the Institution, on Monday evening, 5th April. William Newton, Esq., in the Chair.

The Chairman, in opening the business of the evening, said, That he had known something of the neighbourhood, both from observation and report, long before the school was established, and was prepared to say that the blessing such a school was calculated to be to the locality entitled it to the strongest support. It is the want of a proper kind of education that fills our jails; and he felt assured that the Christian public, in conferring such benefits upon the needy classes, were, in the same proportion, securing a benefit for themselves.

The Report contained a very interesting and graphic sketch of the operations of the school—pointing out difficulties, neither few nor small, with which the teachers had had to contend, and which are the common lot of Ragged School efforts; and also detailing the gradual success that had attended their efforts to overcome them. The school, which is in a most prosperous state, is open on Sundays, the average attendance being, in the morning, 70; afternoon, 120; and evening, 175. Four evenings in the week—two for boys, and two for girls, conducted by a paid master and mistress. There is also an Infant Day School, the attendance being about 98. The receipts for the year have amounted to £56, the expenditure £65, leaving a balance of £9 due to the Treasurer.

The Meeting was subsequently addressed by Mr. Day, Mr. J. G. Gent, Rev. J. Kennedy, M.A., Mr. W. Ferry, Rev. W. Allen, Rev. S. G. Poole and Rev. Mr. Temple.

FOSTER STREET RAGGED SCHOOL, LONG ALLEY, BISHOPSGATE STREET.

The Annual Meeting of the above Schools was held in the Large Room, London Tavern, Tuesday evening, April 6th. The attendance was numerous. The Rt. Hon. the Lord Mayor in the Chair. About 120 of the children were present, of whom not more than five had ever been to any other school, and their conduct was orderly and becoming.

The Report stated that there is an Infant Day School, the average attendance of which is about 88. An Evening School, the attendance—boys being 47, and girls, 35. The receipts for the year have amounted to £94. 5s.; the expenses £201: being an excess of income £106. 15s., which, added to the deficiency of £74 the preceding year, leaves a debt of £180. 15s.

The Meeting was addressed by Revs. Dr. Archer, J. Branch, J. Charlesworth, J. E. Gladstone, Edward Corderoy, Esq., and Joseph Payne, Esq.

EDWARD'S MEWS RAGGED SCHOOL.

The Fourth Annual Meeting of the above School was held on Friday afternoon, 16th April, at the Marylebone Literary and Scientific Institution, Edward Street, Portman Square. J. Sheppard, Esq., in the Chair.

The meeting was numerously attended, and addresses were delivered by the Rev. R. Herschell, Rev. J. Branch, Rev. J. W. Reeve, Rev. J. E. White, S. Bibby, Esq., and Mr. Haselden.

The Report, which was exceedingly interesting, detailed a series of efforts made by the Romish ecclesiastics, and even Dr. Wiseman himself in person, to prevent children attending these schools. But the triumph that truth has made over bigotry and error have been truly gratifying.

We regret that we have not space now for a lengthened detail of particulars, but hope, in a future number, to refer to the important operations carried on in this school, situated as it is in a hotbed of Popery.

ABSTRACT OF THE EIGHTH ANNUAL REPORT OF THE RAGGED SCHOOL UNION.

In former years the Committee have begun their Report with expressions of gratitude to Almighty God for his kind providence towards them, and towards the Society under their care. The results of another year once more call for grateful acknowledgments to Him from whom cometh down every good and perfect gift—hands to labour as well as hearts to feel; devoted Teachers as well as untiring Superintendents; a united Committee as well as a discerning Public; active officers as well as a noble, zealous, indefatigable Chairman, whose change of rank has made no change in his zeal and devotedness to the cause of Ragged Schools.

It affords the Committee much pleasure to report favourably of the Society's educational labours during the past year, and also of its present financial position.

The Emigration Fund has amounted during the year to £621, of which £394 have been expended. The General Fund has reached £3,510, from which there remains a balance in hand, after all payments, of £376.

Fourteen new schools have been opened, and the total number now included in the Union is 110, in connection with which there are about 1,600 voluntary teachers, 200 paid, and 13,000 pupils. The annual income is £2,800, not including the sums raised by the local Committees of the various schools; and the annual subscriptions are £780.

An Agent has been appointed to make regular inspections of the schools, which are also occasionally visited by the members of the Committee. The unsectarian character of the education given is strictly adhered to.

Nothing is more remarkable in the proceedings of the Union than the manner in which its usefulness is extended in various directions, to meet the varied necessities of the cause which it has undertaken. Thus, a home has been provided for children whose mothers are out *charing* and washing. Weekly meetings of mothers, for mending clothes and other purposes, have been established, and which are calculated to promote the comfort of their destitute offspring. But the most curious development of the movement is furnished by the statistics of the "Shoe-black Society," which is in a very prosperous condition. The average weekly earnings of the 37 little red-coated boys thus employed is at present 7*s.* each; it was much higher during the period of the Great Exhibition. To the other marvellous details of that event the following figures may be added, in the forthcoming Report of the Royal Commissioners. Out of £650 earned by the cleaning of 156,000 pairs of boots and shoes, the sum of £360 has been paid to the boys, £140 has been absorbed in working expenses, while the balance, £150, has been depo-

sited in the savings' bank by those boys who have been most industrious and thrifty.

An experiment of employing some young lads as Broomers, to sweep the pavements, has also been tried, which has met with partial success; and another of getting the most trustworthy Shoe-blacks, and especially those who had deposits in the savings' bank, stationed as messengers at the railway termini. An attempt has been made to provide girls with work as "Steppers," or cleaners of doorsteps, but it is only partially successful. The Committee have felt very anxious to obtain some suitable kinds of occupation for girls as well as boys. The Shoe-blacking system has been established at Brighton, Liverpool, and Dublin, as well as in the Metropolis, and will, no doubt, soon be extended to all our large towns.

The Union has provided the means of emigration for 54 young persons, of whom 37 have gone to Australia and 17 to America.

The increasing number of Ragged Scholars who continue to buy the Children's Magazine is considered by the Committee another favourable symptom of good effected, as it shows a growing taste among them for useful wholesome reading, however simple it may be. The monthly issue of "*Our Children's Magazine*" is now 7,000, or 1,000 more than last year.

The circulation of a cheap and attractive literature, of a decidedly Christian character, among the children of Ragged Schools, is most desirable. It therefore has afforded the Committee much pleasure to learn that 30,000 copies of the *Band of Hope Review* have, by the liberality of Samuel Gurney, Esq., been distributed among the poor children in Great Britain and Ireland. 8,000 Bibles, at 6*d.* each, have been purchased by those in London.

The Committee beg to acknowledge with gratitude the kindness of the Earl of Shaftesbury and other friends, in sending 1,223 of the most deserving boys and girls to the Exhibition. They have great pleasure in enumerating a long list of towns to which the benefits of the Ragged School system have been extended;* and, as one example of the recognised necessity and usefulness of these schools, it may be stated that in Liverpool alone 20 have been established under a local Union.

Of the good accomplished, but a small part can be detailed in a Report, or seen with the human eye. Perhaps eternity alone will reveal the extent of the work thus accomplished. The grand object of the Union has always been to bring neglected outcasts to the feet of Jesus—to convey Gospel truths to the minds of those who are in darkness by nature—and thereby arrest them, if possible, in their downward course, and help them, by the aid of the Holy Spirit, into those paths that lead to eternal happiness.

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* Southampton, Portsmouth, Manchester, Sheffield, Birmingham, Bath, Bristol, York, Newcastle, Hull, Nottingham, Brighton, Cheltenham, Windsor, Plymouth, Edinburgh, Glasgow, Dumfries, Perth, Dundee, Aberdeen, Isle of Man, Ipswich, Dublin, Belfast, Cork, Waterford, Gravesend, Biddeford, Guildford, Norwich, Whitehaven, Jersey, Dover, Luton, Margate, Chester, Woolwich, and Reading.

PROCEEDINGS AT THE EIGHTH ANNIVERSARY OF THE RAGGED SCHOOL UNION,

Held in Exeter Hall, on Monday Evening, May 10th, 1852.

THE EARL OF SHAFTESBURY IN THE CHAIR.

THE Chair was taken precisely at six o'clock, and for some time before that hour every part of the large hall was crowded, and considerable numbers were unable to obtain admission. This is much to be regretted, as many of our friends came long distances from the country. But although the large room was so completely filled, great order was maintained, and the attention was unbroken. It was delightful to hear some five thousand voices harmoniously presenting ascription of praise, in the language of that beautiful hymn—

"All hail the power of Jesu's name."

The Rev. W. CURLING engaged in prayer.

The CHAIRMAN then said: My good friends, this is the eighth anniversary that we have celebrated of the Ragged School Union, and I cannot help making the remark publicly that I have made to myself on the last two or three anniversaries, that if the contributions were in proportion to the zeal that is manifested on these occasions, we should be, without exception, the richest Society in London. (Hear, hear.) But although a very large room will not contain one half of the applicants for admission, I am afraid that a very small purse will contain nearly all the contributions. Nevertheless, by God's blessing we go on—we thank Him, and take courage. Now let me just state to you the comparative progress of this institution. I have here a report of the state of the Society at eight different periods. I will only trouble you with the first and last. The first public anniversary that we celebrated was in the year 1845. We then had 20 schools, 200 voluntary teachers, and 2,000 children, and we had collected about £60 during the year. In the year ending May, 1852, we have 110 schools, 1,650 voluntary teachers, 200 paid teachers, and we have collected £2,813. (Applause.) Now, this statement, while it gives us cause to rejoice in one aspect, gives us occasion to mourn in another. It gives us occasion to rejoice that such great efforts are made to cultivate such a vast moral wilderness; it causes us to mourn that such a moral wilderness should exist. As the evil does exist, we ought to rejoice that the remedy is proposed, and we appeal to you to come forward and join us in this great and blessed work. We assert that our efforts have fully maintained the truth of our principles, and that the results show the accuracy of our judgment and the certainty of our prediction. We told you, and we have proved to you, that the result has been equally advantageous both to the beneficiary and the benefactor. It has been a great benefit to society at large, that these thousands and tens of thousands of children have been dragged from their hiding-places, and submitted to moral discipline; and it has also been a benefit to the children themselves. It has had a most soothing and consolatory effect upon the great mass of the people of this great metropolis and other large towns, to see those whom God has blessed with leisure, with station, or with wealth, coming forward to consider the great, the real, and the spiritual, and the everlasting interests of that hitherto neglected portion of the community. (Hear, hear.) I said that the results had been equally advantageous to the beneficiary and the benefactor. I maintain that the other parties whom we have included, and whose benefit we have sought, shall themselves bear testimony to the great results of our operations. How many hundreds of these lads and these young women have, by the exertions you have made, been transplanted from abodes of misery and vice to other lands, and to occupations of industry and honour! The colonists themselves shall bear testimony to the benefit that has been conferred upon them. I will read you an extract from a letter which appeared some short time ago in the columns of the *Times*, written by an eminent gentleman, Captain Stanley Carr, himself a proprietor in our colonial possessions, himself holding a station in this country delegated to him by his fellow-citizens in the colonies, and who, I rejoice to say, is in this room, and sitting at my left hand. He says: "On reading one of the *Times* Articles on the 23rd instant, I reproached myself for not having hitherto borne testimony to the good conduct of the Ragged School boys sent to Port

Philip during my residence there, by the Earl of Shaftesbury." Now, that is too great an honour. I have been only the humble channel of other people's bounty. The co-operation that I have given would have been of no avail without the assistance of those admirable men with whom I have worked. But a general very often gets the credit of the battle, when the soldiers have won it; and that happens to be my case; but I rejoice to take this opportunity of expressing my heartfelt thanks to those excellent persons with whom I have been associated. (Applause.) Well, Captain Carr goes on: "And in proof that those objects of deep commiseration would, if judiciously selected, be willingly employed by the settlers there, I enclose a letter, dated 1st of August last, from a respectable magistrate of the Portland Bay district, requesting your attention to the following passage:—'I should be obliged to you if you could procure me some of Lord Ashley's lads,' [You see he treats me quite as a family man, (laughter,) he looks upon them as my own children] 'to be apprenticed to me for three or four years, not under fifteen years of age. I will give them £10 the first year, £14 the second, and current rates afterwards.'" Is this no testimony to the value of the system that you have pursued? Is this no testimony to the character and the quality of those children whom you have sent out as emigrants? Is this no proof that all parties are benefited—those whom you send out and those who receive them? You could not have a better and more striking proof—you could not have a stronger inducement — you could not have a stronger duty imposed upon you than to go forward in the course you have taken, and which God Almighty has so signally blessed. (Applause.) There have been many other occupations to which these children have been trained with singular success. You have yourselves seen them engaged as Shoe-blacks; you know the success they have attained, and the good conduct they have exhibited. You have seen them in their capacity as "Broomers," and even as Messengers; and you have seen that they have done everything in their power to repay the labour that has been bestowed upon them. I confess, I rejoice that some of these children are retained in this country. I have been sometimes pained, and have felt some little grudge to see all these admirable young fellows that we have trained up, and who exhibited such a capacity for becoming good children, going off in masses to the colonies. I rejoice, I say, that we have retained some few behind, who shall be a constant proof of our exertions, and, I hope, a standing example to others by which to regulate their conduct. (Applause.) Now, as we are engaged upon this subject of Ragged Schools, I must give you a word of caution, because unless that word be given, and unless it be acted upon, we shall, in a great measure, depart from the work we have begun, and go into a higher sphere than that which was originally contemplated, leaving those behind for whom our efforts were designed. I maintain that it is quite impossible to take a survey of some of these schools without seeing that by degrees they have risen above the level for which they were intended; that there is in them a great many children of a class and condition that ought not to be there; and in proportion to the presence of these is the exclusion of those children who ought to be the peculiar objects of your care. This may be a very natural result, because I doubt not that many of the teachers and others, finding that children came from all parts who presented a better appearance, and were at first of more tractable dispositions, were glad to have their schools filled with them, thinking it unnecessary to go further, and thus desisting from that admirable system with which they began—that of going out and seeking destitute children, and compelling them to come in. Now, if ever you get into a system of parade and show, of periodical public examinations, and the like, depend upon it your occupation is gone, and you might as well close your doors, and write upon them, "to let;" (Applause) for you are departing from your original duty, forgetting your peculiar calling, entering into another sphere already occupied, and engaging in duties for which you are wholly incompetent. It is not necessary that you should repress the rising of the children, but, on the contrary, this is the rule you must observe—train the children as well as you can, but when they shall have attained a certain level, you must transplant them to other schools; you must keep your Ragged Schools down to one mark; you must keep them, as I have said a hundred times, and, until I carry my point, I shall a hundred times more, in the mire and in the gutter, so long as the mire and the gutter exist. So long as this class exists you must keep the schools adapted to their wants, their feelings, their tastes, and their level; for if you do not you will gradually rise into

a higher sphere, and you will leave other people to start afresh upon the old basis, and begin a new set of Ragged Schools, and form a new set of Ragged School Unions, of which I hope they will continue to make me the President, because I feel that my business lies in the gutter, and I have not the least intention to get out of it. (Applause.) Remember there is still great need for all your efforts. There are yet hundreds of thousands of children roaming about the streets with no one to care for them. The supply is not only equal to the demand, but a great deal beyond. I believe we can only deal with the symptoms as they arise according to the means in our hands. We can only deal with individuals as we find them; we cannot address ourselves to the various causes of the mischief, but discover the causes we can; many of them can be laid before the public, and will be removed or modified if you can only create a wholesome, but stirring and noisy public opinion. Can any one doubt that one of the principal causes—I will not ride the hobby so hard as to say the sole cause—of the filth and misery of the metropolis and other large towns arises from the domiciliary condition of a large proportion of the people? (Hear, hear.) If any one here doubts it let him perambulate the districts of Whitechapel, Lambeth, Shoreditch, the New Cut—aye, let him, in going home just diverge to the right or to the left, and within a stone's throw of this very Hall he will witness scenes that would convince the most sceptical that in abodes such as those it is next to impossible that education can do its work—that the clergy, the Scripture Reader, or the City Missionary, can do more than announce the Word of God—that he should find willing recipients of it; and until this is removed you will still have these hordes issuing forth and devastating the metropolis. See how it engenders habits of intemperance; see how it engenders fever. Examine the history of many of these wretched children, and what will you find to be their state and condition? You will find that hundreds of them are the children of parents who have sunk in early life victims to the raging fever; you will find that many are the children of parents living, though victims to the fiend intemperance. Intemperance and fever are the inevitable growth of those localities. (Hear, hear.) Those localities can be purified, those courts and alleys can be opened to the refreshing influences of all that is decent, comfortable, and healthy; and until they be opened, depend upon it your efforts will be vain. You will have to deal in years to come as you have done in years past, only with symptoms and with individuals. You will not be able to cut up the very root of the mischief—you will not be able to dry up the sources of the disorder. And your difficulty is greatly increased by the character of the population. See how migratory they are! In some of the courts of Westminster, I believe the whole population is changed once in every six months. They go from one court to another, from one alley to another, always subject to the same noxious and vile influences. Therefore you have to begin again; and so it will be—until we can give them more settled domestic habits, which I am sure they would acquire if they were placed in a better domiciliary condition. Until that great end be achieved, rely upon it that all hope is vain, and all effort will be useless. There is no need to impress upon you the value and necessity of the Ragged School movement. Your very presence here shows that you concur in the duty, and I hope also in the feasibility of these operations. But in the present temper of men's minds upon the subject of education we must bespeak a little patience of the public, at least a certain portion of the public, who are very anxious, and laudably anxious, to improve the condition of things, run somewhat hastily to perfection, neglecting all the intermediate and most necessary steps—who seem disposed to put on the roof before they have laid the foundation. Now, we, who have promoted the Ragged School movement, have never said that it was complete in itself; we have regarded it merely as the palliative of a great mischief. That great mischief we thought it our duty to attack, and so while others deliberated, we acted. Let them continue their deliberation, and we will most heartily join them; but let us continue our action, and let them join in action with us. We have hitherto dealt only with symptoms. We have done, not what was the best imaginable, but we have attempted to do that which was the best possible under all the circumstances of the case. (Hear, hear.) There was a great evil manifest to the whole world, an evil so great and perilous that it could not be disregarded. We grappled with the mischief; and by God's blessing we have laid hold of hundreds, aye, of thousands of children, who, by an improved

physical treatment, by moral training, and by spiritual teaching, can walk erect in newness of life, though before they were grovelling in misery and sin. I ask those who gainsay, or deny the utility of our efforts, Where would you have been at this time but for the efforts we have made during the last ten years? Look to the records of the past, and to the actual state of the present; and consider what is likely to have occurred if the hundreds and thousands who have been brought under a healthy and religious influence, and have been sent out to Her Majesty's colonies, had been left in all their filth and wretchedness. Consider what would have been the state of the metropolis at present; and then do justice to those men who have worked in this cause, and give them the right hand of fellowship, until you shall have devised something better. Let those who differ from us deliberate—let them amend—let them alter—let them make every effort in their power to carry the state of things to that perfection which they desire; but meanwhile let them join us to meet the present mischief, and then we hereafter will join them, and rejoice when the work shall have passed into their hands—when, according to the Scripture rule, we shall have laboured, and other men will have entered into our labours.

The SECRETARY then read the Report, (for an abstract of which see page 101.)

The Earl of HARROWBY moved the first Resolution:—

"That the Report now read, which shows so clearly that God's blessing continues to be bestowed on this Society, be adopted and printed, under the direction of the Committee, and that the following noblemen and gentlemen be the Committee and Officers of the Union for the ensuing year."

He said: In moving this Resolution I cannot but call your attention to the very interesting nature of the Report which you have just heard. You must, I am sure, be struck with the manner in which, out of one single idea, an infinite efflorescence of ideas has sprung—how, when once public attention was called to the situation of these unhappy tenants of the streets, the care that was bestowed upon them was not confined to the one primary object—how it was first a simple gathering together a few of them into some small room; then furnishing them with the means of cleanliness; then with the means of rest; then of food; then of emigration; then of improved schooling; then of industry; then of various branches of employment in the streets; and so on from one thing to another. That shows the beautiful fertility of a good idea. (Hear, hear.) When you sow the seed it is not only the seed that reappears, but a splendid tree, bearing excellent fruits. Happily in this country no idea of charity is allowed long to remain barren; you only have to cast it upon the waters, and you very soon find that it takes root and spreads. You find that there are kind hearts willing to take it up, that wealth is forthcoming, that personal zeal is not wanting, and that a good idea is sure to reach its due development. And why is this? Because the people of this country are imbued with a deep sense of their religious responsibilities—because they are not accustomed to devolve the sense of those responsibilities upon others; they feel that they have consciences of their own. Every man feels that it is not necessary for him to shut himself up in cloisters for the purpose of doing good, but that pursuing the common avocations of life, he may exercise a still more useful self-denial, and show a still greater devotion, by not deserting his common duties, but by encroaching somewhat upon his leisure, and his enjoyment, and his comfort, to give to others. (Cheers.) I had not the happiness of hearing what your President addressed to you, and perhaps I may be treading upon ground which he has trodden, but I do feel one thing most deeply—that we must never be ashamed of the term Ragged School, but constantly bear it upon our banners to remind us, not only of the humility of our origin, but of the humility to which our purposes must be confined. We must not be seduced by the delight of seeing better clothed children, more airy places, better developed industry, from forgetting that our business is with the humblest and the poorest. There always will be such among us, and if we go to the class above them, the others will be neglected. Our business must be that of sweeping the streets, (hear, hear,) and all the children we find there we must endeavour to pour into other channels. It is, indeed, a most happy circumstance, that at the very time when public attention has been so much turned to the mode of disposing of these unhappy creatures, we should have an inexhaustible demand from our colonies. I do not wish to trespass further upon your attention. I desire simply to express my undiminished zeal in your

cause; my increased and growing admiration of the sacrifices made by those men and women who undertake the charge of these children—who expose themselves to all that filth and blasphemy and disgust of every kind can heap upon them—who seek not that recreation of body and mind which their common duties would naturally lead them to look for, but devote themselves to the humblest, but at the same time the noblest of all occupations. (Cheers.)

A. Rooker, Esq., Mayor of Plymouth, seconded the Resolution. He said: I rise at this moment to occupy the place of a speaker who is unavoidably prevented from being present; but I am sure that being called upon unexpectedly to speak on behalf of such a cause as this is no sufficient apology for being unprepared to advocate the cause of Ragged Schools. It is a cause dear to the hearts of all who would mark the progress, or desire the well-being of our fellow-countrymen. I regard this magnificent meeting, as a striking and stirring testimony to the importance of the work in which you are engaged. It is, I imagine, a result of what Ragged Schools have done during the past few years. What, my Lord, would have been thought, if seven years ago you had said, that there were in this metropolis, beyond the pale of ordinary education, 13,000 children of the lowest class of society, ready to be brought out of their degraded condition, and to enter within the walls of a school-room? I do feel that it is not only in London, but in country districts as well, that this and similar institutions have enabled us to discover the fact, that there does exist even in the midst of the very highest civilization, a condition of society as low and as degraded as is consistent with the lowest forms of barbarism. In a state of high civilization there seems to be going on in society a similar process to that which takes place in chemistry, when active fermentation is set up, just in proportion as the superior portions become pure there is cast down a residuary and feculent matter, which is considered as the flux and refuse of the process; and it does seem to me as if the civilization of England has resulted in the settlement of a large and important circle of society, hitherto uncared-for, and almost unthought of, and which the longest line of our benevolence seems hardly capable of reaching. (Hear, hear.) In connection with a large Sabbath School in Plymouth, with which I have the honour of being personally connected, they had to institute inquiries for the purpose of making the returns in the late census, and it was found that out of six hundred children in that school, only thirty had not been or were not then in attendance at a Day School. What was the lesson to be learned from this fact? It was not that society is fully educated—or that there was nothing for Ragged Schools to do; but it showed that even our Sabbath School system, beloved and honoured as it is, and dear to every Christian heart, had not reached that class in society for which our Ragged Schools are labouring. (Hear, hear.) Therefore I feel thankful that in this metropolis, and in other provincial towns, Ragged Schools are being established. In Plymouth two such schools had been recently and successfully established, and were working well. An expression, I think, was dropped in the Report, which certainly grates somewhat upon the ear, notwithstanding it has been approved by the best writers in political economy. Reference was made to the "dangerous" classes. Oh! my Lord, I feel that it is not a Christian thing, it is not noble, to stamp large classes and sections of our fellow-countrymen with such a term or phrase as this, be it truly applied or not. But I do plead for them to-night, and I say, this great Meeting is a testimony that if those classes are dangerous, the guilt does not lie with them alone! If they have been allowed to grow up into a class that may be called dangerous, I ask, who have suffered it? Christian men and women living in this country, with God's Word in their hands, and with that truth which eighteen centuries ago was intended to permeate society, and raise it to its highest condition, have folded their arms, and allowed ten, thirteen, or twenty thousand children in London to grow up into such a condition that they may rightly be stigmatized as the "dangerous" classes. What can be our hope of society if this continue? What is society in its aggregate but the amassing together of so many little grains of sand that shall be brought into one vast heap, forming at length the sand-bank that is to keep out the ocean-wave of tumult and revolution? (Cheers.) Yes, if you are to raise and ennoble society, if you are to dignify and Christianize it, you must go down among the masses and labour there; you must show that Christian love enables us to acknowledge them as men and as brethren; as those who are entitled to enjoy

the same faith, the same hope, the same privileges as ourselves. I recollect a few years ago, that a young man then in the office of a friend of mine went to the back-woods of America with a view to settlement, and he entered with his axe upon his shoulder the dense shades of the American forests. At length he reached some high hill top, from which he surveyed the scene which lay before him. Turning to the east and the west, to the north and the south, he saw nothing but masses of trees, all which must be felled or burned down before that ground could be fully cultivated. The man had no stern stuff in his heart; he had not the true Saxon soul of enterprise; and he threw down his axe and turned back to England. What has become of that forest now? Other settlers, bolder and with truer hearts, have gone forth to hew down some one tree and some another; and thus gradually the whole has become cultivated and fruitful. (Cheers.) I believe, sir, when we look at the Christian institutions of this country, banded together as they are in noble fellowship, that there is hope for the gradual improvement of society? I loved to hear the noble earl tell you that there is a fructifying principle in all goodness; that you could not labour for one class without labouring for all; that you could not succeed as a Ragged School Union without raising the condition of the classes above. The subject of emigration was glanced at in the Report. We were told of these poor lads going forth into waste and desolate places—those lands which are ours—those lands that in future times will look back to their parentage, and shall rejoice in the fact that they have been linked with us. Oh! what incalculable good may spring hereafter from the efforts of these simple Ragged Schools, in which you are training up the boys to arts of industry and skill, and I hope filling their minds with Divine truth, so that they may go forth from us, and in those lands lay the foundations of empire upon a Christian and noble principle. But we may turn for a moment from these social considerations and look at the single school, the separate class, or the individual boy drawn out of the lowest rank of society. He is trained and taught in your schools, he profits by your lessons, and he goes back again into those haunts of poverty and misery which he had formerly occupied; and what a salutary and glorious effect may be produced there! His companions see that the education you have given him has fitted him for a higher place in society; and so by all legitimate means, and by no vain strivings after political rights alone, the lad becomes in his neighbourhood an example and an inducement to progress, the value of which may be incalculable. But I not only glory in these schools as instruments of social blessing, and as means of improving the civilization of the country, but because I believe them to be Christian institutions. Oh! sir, it was a fine testimony to this fact that the Meeting began to-night with ascribing praise to Him who is and who shall be "Lord of all." And this Meeting, I trust, even now, in every act of charity, in every great endeavour, is seeking to carry out that ascription of praise, and on His head who is alone worthy, to place "the many crowns." If by the teachings of your school, religiously conducted, but one mind is brought out of degradation, and rescued not only from crime as a wrong to society, but from sin as an offence against God, then, my Lord, in that single success—God grant that such successes may be multiplied a thousand-fold!—all that you have yet done, and all that you may yet do, will be transcended by the results of eternity. (Cheers.)

The Resolution was then put and passed unanimously.

DAVID POWER, Esq., Recorder of Ipswich, moved the second Resolution:—

"That it is the duty of all those who profess and call themselves Christians, to join heart and hand in supporting the efforts made by this Society to prevent crime before it calls for punishment, to lessen the fearful amount of juvenile delinquency, to reduce the expense of prisons and similar establishments by a timely outlay in early training, and to labour to bring the truths of God's Holy Word home to the heart of every poor, neglected, ignorant child in the land."

He said, the Resolution which has been entrusted to me leads me to bring before the Meeting the state of crime in this country, and to show how the efforts of the Ragged School Union tend, directly and indirectly, to stay its progress. This is a question which, perhaps, above all others, is most difficult of solution; but I think I shall be able to show that your efforts have in a great measure solved it; not only in the metropolis, but in other parts of the kingdom. It is clear that the criminal state of the country is a

growing evil. During the last seven years, criminal convictions from various causes have greatly increased, but juvenile crime has increased in a still greater ratio. From a Report which was moved for by Sir John Pakington, and which has been recently laid before the House of Commons, it appears that in the year 1849 there were 6,562 criminals under 16 years of age; and in the year 1850 the number was 7,070. These children belong to the class who come to the Ragged Schools of the metropolis. On the 1st of November, 1851, there were about 700 in prison. Of these 169 were under 13 years of age, and 568 above 13 and under 16. 205 had been in prison once before, 90 twice, 49 three times, and 85 four times and upwards. 320 had lost one parent, and 103 both parents. 327 were unable to read, and 554 had not been brought up to any definite occupation. It is from children such as these that the ranks of a large portion of the adult criminals of this country are from year to year recruited. These are the children who, from no fault or very little fault of their own, grow up in this neglected state, and furnish the large class of adult criminals. Now contrast the treatment of one of these children in prison with its treatment in a Ragged School. The child is sent to prison; he is not taught the value of the power of self-restraint; the religious teaching he may get there necessarily finds but little echo in his heart. In a short time he comes out, with no one to look after him; he meets his former associates, or goes back to his home. His parents instigate him to commit crime, or else they so neglect him that he falls an easy prey to temptation. Then he again commits crime, and again is sent to prison. Thus he graduates in crime, and at last he becomes one of the convict population, who carry into another country the wretchedness and crime they have learned in this. I am glad to find that we have a gentleman present from the colonies who will be able to bear testimony to the greatness of the evil of transportation. What can be more just than that a community or society that has allowed its members to grow up uncared-for, should bear the burden of its own guilt? I do not understand the Christianity or the morality of sending out to a colony those who, having been educated in crime, are only removed from one scene to carry out their crime in another? I am sure we shall have the concurrence of Captain Carr in the statement of the Attorney-General in New South Wales, that although the convict population was only in the proportion of one to five to the free population, the amount of crime committed by them was as six to four. How different is this to our sending out children who have been trained both morally and religiously! Remember, the boys sent out to the colonies, known as "*Lord Ashley's boys*," come from the same class of children that I have before described. They have gone out to New South Wales, and have been welcomed by the colonists; and no doubt, in future years, when the prosperity of the colony is even greater than it is now, many a man then in high station, and taking a part in the administration of the laws, will trace his origin to a father who has been educated in one of these Ragged Schools (Applause.) How is it that this result is so very different from that which is produced by jails and imprisonment, notwithstanding the hundreds and thousands of pounds expended upon them? Because where the child has no power of exercising self-restraint it is impossible for him to have any substantial reformation in his character. When he is brought for the first time into the Ragged School how different is it! There all is kindness. The very first process is, as it were, to wipe away and to forget the degradation to which he has been exposed. Every little attempt at self-restraint is watched with the greatest anxiety by the teacher; every act that is the offspring of the child's free-will is hailed with joy; and so the child improves from day to day. Then an industrial training is given to him, and the child feels for the first time what it is to have earned an honest penny. When he has first felt the dignity of honest labour, what a moral improvement goes on in his character; and when he sees his teachers setting aside all differences of religious opinion, and uniting to watch over his spiritual welfare, he imbibes the same spirit, and becomes a reformed member of society. He becomes, perhaps, one of the Shoeblacks, and has his £5 or £6 in a bank; and I know one instance in which one of these lads was enabled by his savings to apprentice himself to a waterman. When a boy has gone through that process the work of reformation has been perfected, and he will never again become what my friend has alluded to—one of the "dangerous" classes of society. I do not complain of that word; not that

it is their own fault; but I think they should be called by that name, because they warn us of our danger; they warn us of this great truth—that if we knowingly suffer any one of God's laws to be broken, the consequences of the breach of that law must be felt by society. If we allow a large class of that kind to grow up, not only corrupting themselves but corrupting others, the danger to be feared is danger to ourselves. Let me say one word on another subject. The expense of maintaining the jails of this country for the last year amounted to upwards of £400,000, and the grant to the penal colonies amounted to £200,000, making £600,000 spent in punishing crime. You know the expense of police and prosecutions; and besides there is the loss arising from property which is stolen. Add these amounts together, and you have a total, one-tenth of which, if applied to the prevention instead of the punishment of crime, would prevent England from having any dangerous classes. She would have criminals, doubtless, but there will be none of whom you can with certainty predict they will form a dangerous class of the community. (Hear, hear.) This has not been a very interesting topic, but it was one which I felt it my duty to bring before you, as coming more immediately within my sphere of action. His Lordship has stated that what was required in this matter was a noisy stirring public agitation. I hope you will act upon that, especially at the present time, when there seems to be a disposition to inquire into the root of juvenile crime with a view of legislating for it more effectually. I hope before the next session terminates some practical measure will be passed, by which the young criminal shall no longer be sent to prison as at present, but to a reformatory school, where he will receive lessons of morality and virtue, which will lead him to forsake his evil ways, and become an honest and upright member of society. (Applause.)

The Rev. Dr. BEAUMONT, in seconding the Resolution, said, My Lord, there is no accounting for taste. Your Lordship has informed us that you work in the gutter. I am sure that all of us who think we move on the pavement, who pedestrianize on the causeway, who travel along the road, ought to be very thankful indeed to those who look after the state of the gutter; for you may depend upon it, that however beautifully made is the pavement, and however well Macadamised is the road, if the gutter is impure the miasmata will rise from the gutter below, and pollute the pavement with its filth (Cheers.) A gentleman on my left has spoken of the process of high civilization, and he has spoken of a chemical process in which a feculent mass, an uncomfortable residium, has been cast down. You, my Lord, are at the head of a great chemical society; you, my Lord, are the president of a moral chemical society, which takes that feculent mass, and purifies it, and makes it crystalline, pellucid, and wholesome. I will not go into the philosophy of the thing like the last speaker. It is said by Butler, the author of the "Analogy," that we may have the passive sentiment of compassion, and not the active principle of benevolence. Now I am very much inclined to think, my Lord, that we are called upon to look at the individuals who come upon the beneficial action of the Ragged School Union, not only with the passive sentiment of compassion, as Butler so beautifully, and truly, and philosophically calls it, but with the active principle of benevolence (Cheers.) Really, my Lord, I positively do begin to hope that what with Day Schools, and Sunday Schools, and Morning Schools, and Night Schools, and Public Schools, and Private Schools, and National Schools, and Normal Schools, and Ragged Schools, (cheers and laughter,) some fine morning that lamp of knowledge, which used to hang in the hall of the esquire, and on the girdle of the priest, in the museum of the antiquarian, and in the library of the *savan*, will be found on the little round table in every cottage, in every nook of old England (cheers)—that lamps of knowledge will hang from the beam of every loom and the shaft of every plough—and that instead of the individuals who are now called the dangerous classes, we shall have the useful members of society. (Cheers.) Nay, my Lord, the process is already going on. Are not there children acting as Shoeblacks? And do you think they will polish your shoes, and see their countenances reflected in the brightness which they give to the covering of your feet, and have no affinities for cleanliness themselves? Do you think they can be "Broomers"—and really, my Lord, the Ragged School is enlarging our nomenclature—do you think they will be Broomers, forsooth, to dust your doorways, clear away your step-ways—and are they to be called even "Steppers,"

to clean the steps for you to walk up by—and will not they follow you? (Cheers and laughter.) Unquestionably they will. Do you think they will remain at the bottom of the step always? My Lord, it has been said in the way of caution, that we shall be altering the orders of society, that the toe of the citizen will touch the heel of the esquire, that the toe of the Shoe-black will even almost touch the heel of the peer. (Laughter.) For my own part I can only say, if such an event arises from the working of this machinery—that if the touch really does take place, it will be warm as affection, soft as velvet, and gentle as submission. You cannot destroy the orders of society—you cannot break them up. Were you to turn all mankind into one homogeneous mass by some machinery to-night, there would be variations this night week, still more this night month, vastly more this time seven years. But when the orders of society come together, they will not, as they have done before, come in opposition, but in apposition. (Cheers.) The ruggedness will be removed, the uncomfortable friction will be done away; the sharp spiculæ will be broken off; there will be a soft, easy, gentle, healthy friction, and the upper classes will be better for the neighbourhood of the one next to it, and the one next will be better by having the upper class above it. Then go down that lane there—go into that back-way—go into that slum—go into that *cul de sac*—go into that sinuous, curious passage of human nature; open the door, lift up the latch, go in; do not be squeamish—do not be over-delicate—do not be over-nervous,—in with you. (Cheers.) What do you see there? A poor mother with four ragged children. There is a mine; work it. There is California for you; work it. There is Australia for you; dig at it. (Cheers and laughter.) The question comes over us, my Lord, with a withering power—How shall we remove the ignorance and barbarism that are found there? Why, you must just bring the tools of your Ragged School education—your nice chisel, your plane, your saw—the saw of just feeling, not the rugged-edged thing that tears—your trowel of active industry; and you must remove all the superincumbent offensive matter that lies in the way. And then out will come the beauty spot. There you will have the mind clarified, Christianized, reflecting the beauty of holiness, and honouring and glorifying God. (Cheers.) Why, my Lord, we have heard a great deal lately of invasion. (Laughter.) I say, England is invaded; it has been invaded for some time. It is invaded with ignorance. I will say nothing here, my Lord, of any political measures which the wisdom of Parliament either in your own House, or in the other House, may think proper to adopt. But I say this: there is one measure which at any rate we must go on with. We must educate society, purify its lowest regions, cut down to the lowest strata, remove the ignorance and vice, and then we shall remove the danger. And whatever you in your political wisdom may devise as a political defence, we shall have a moral defence; we shall be like the children of Israel in the wilderness, when they had no army at all to defend them. The cloud of glory was above, which was their pure and perfect defence. (Cheers.) I call upon you to join in supporting this Society. I am reminded at the moment of a remark made by Jeremy Taylor. He speaks of a lark rising in the morning to sing its matin in the sky. The poor little bird finds an east wind; it is so cold, so clammy, so acid, so viscid, so noxious; and after labouring with its tiny wings for some time to cut its way through the atmosphere, that it may reach its proper altitude in the sky, there to pour out its stream of song, he gives up the unequal controversy, comes down to the ground, finds its little grassy bed, and lies there until the east wind has moved away; then up it gets and sings like an angel. (Cheers.) My Lord, I hope we shall all beware of an east wind in morals, as well as in physics. Let us rise like the lark above all former differences, and I will give you the song, my Lord—albeit, not very much accustomed to give songs—for the Protestant lark to sing, in reference to this Ragged School Union. The song shall be—

> "Rule, Britannia, rule the waves;
> For to rags and ignorance
> Britons never will be slaves."

(Loud cheers.)

The collection was then made, which amounted to £78. 15*s.* 3*d.*

Joseph Payne, Esq., who was received with loud applause, moved the next Resolution:—

"That the establishment of more Industrial Classes, Mothers' Meetings, Refuges for Destitute Children, Emigration, and similar auxiliary efforts, be encouraged, and that this Meeting pledges

itself to support the Committee with the necessary funds to carry forward these most beneficial and praiseworthy operations."

My Lord, ladies, and gentlemen, having upon the last anniversary taken my departure from these Meetings, you will perhaps be surprised at my sudden re-appearance upon this occasion. In the few remarks that I shall address to you, I shall offer an apology, I shall utter a doxology, I shall stand at a station, I shall take an observation, I shall confer a decoration, and I shall ask for a donation. (Laughter.) I shall therefore offer an apology for coming forward again on the present occasion. Here I am reminded of a story that is told of two Irishmen, who went together into a battle. One called to the other, and said, "Hollos, Pat, I've taken a prisoner." Then said the other, "Bring him along with you." "I can't," said he. "Then come along without him." "He won't let me," said he. (Laughter.) The fact was, instead of the man's having taken the other prisoner, he was taken prisoner himself. Now that is the case with me. I cannot make the Society go my way, and the Society will not let me go my own way; therefore I must remain with the Society, and I am no unwilling captive to the power and the importance of its claims. (Cheers.) Now I shall utter a doxology. I am glad and thankful for two things; one that we have new friends, and the other that we do not lose our old ones. I am glad we enrol among our number the Mayor of Plymouth, who has given in his adhesion to the Society in a speech which does equal honour to his head and to his heart. I am glad, I say, that we retain old friends, and that we are fighting under the same leader, who, though he has changed his name, has not changed his spirit. (Loud cheering.) At the last meeting the chair was announced to be taken by the Right Hon. Lord Ashley, M.P.; although he is now in the House of Peers, I think he is still entitled to keep those letters at the end of his name, and for these reasons:—his *manner, pleasing*—his *matter, profitable*—his *method, popular*—his *mind, pious*—his *memory, peculiar*—his *merits* are *patent;* and lastly, he is a *model peer.* (Loud and tremendous cheering.) Now I shall stand at a station. You have all travelled by railways, and you know when the steam is up and the train is in motion, an individual stands at a part of the line with his arm extended; he has nothing to do with the machinery, but he merely stands at a certain spot, to give a signal that the train may go forward. That is my position to-night. My Lord Shaftesbury, my friend Dr. Beaumont, and others, have been getting the steam up, and the train is going along gloriously. I have only to stand here, and stretch out my arm, and say, "Forward! Forward." (Cheers.) Forward, for the love of England; forward, for the love of sinners; forward, for the love of self; forward, for the love of God. Let this train, the Ragged School movement, with its multitudes of immortal passengers, go gloriously on its way through the cuttings of patience, under the tunnels of perseverance, over the bridges of faith, along the viaducts of hope, safe to that celestial terminus where the gates are of gold, and which "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive." (Loud applause.) I shall take an observation. You know there is a great deal of difference between making an observation and taking an observation. Taking an observation is a nautical process, in which you use a particular instrument. Now, in the observation I take I see four things. I see incongruity, assiduity, ingenuity, and perpetuity. I see incongruity. There is an incongruity between the education we are striving to give the lower classes, and the filth of the houses in which those lower classes are compelled to dwell. You know the story of the Augean stable. Nobody could clean it, till Hercules turned the course of a river through it, and thus swept away the filth. Now the noble Lord in the chair is the modern Hercules, and he is turning the river of the Ragged School movement, the river of truth, the river of the water of life, through this Augean stable. Then I see assiduity. There is a great spirit of diligence to be found in our Ragged Schools. The boys are diligent and the girls are diligent; and we have every day specimens of this diligence brought before us. Then there is a great deal of ingenuity about them; I heard an instance of it the other day, which delighted me. A boy named Denis Murphy had a hole in his trowsers, and he could not afford to pay a tailor to mend it, so he set to work to do it himself. But he could not buy the needles and thread, and he thought to himself of a shop where needles were sold, and he went early one morning to see if any were swept out into the street amongst the dust. He picked up two

needles there; but then he wanted some thread. He knew an old woman who sold thread, and he went and took one of the needles to her, and offered it for a needleful of thread. The exchange was made, and having obtained what he required, he mended his trowsers. Now, was not that ingenuity? And did not that lad deserve to be supported? Next, there is perpetuity. Our case is not the case of a day, of a week, of a month, or of a year; it will last a long time. There is perpetuity also in the higher and better world. A converted heathen, you know, was asked, "What is religion?" and he put one hand upon his heart, and pointed with the other to the sky, and said, "Something good in here—something better up there." That is what we aim to teach these children. We want to give something good in the heart, and something better in the heaven above. And now I come to confer a decoration. It is a modern one; we heard a good deal of it in connection with the Exhibition, and it is expressed by the letters C. B., which you know denote Companion of the Bath, but I think they also denote a Ragged School teacher, and for these reasons:—they *catch* the *bad*—they *clothe* the *bare*—they *comfort* the *bereaved*—they *count* them *brethren*—they *carry* them *Bibles*—they *cleanse* their *bodies*—they *cultivate* their *brains*—they *control* them *blandly*—they *contribute* to them *bountifully*—they *convey* them *benignantly*—and in return, they are *considered benevolent*, and they are *called benefactors*. (Cheers.) Now I ask for a donation. The collection has already been made, but we shall be most thankful to receive from those who are able to give it still larger sums of money; and I would press upon the rich the necessity of supporting this Society. The evil is at their own doors, and they must sweep it away, or they will themselves suffer. Having made so many Ragged School speeches, I shall conclude according to custom with two or three verses:—

"Shout for the Ragged School *movement*, shout,
The pride of our Christian land;
The scholars are scattered the earth about,
In many a joyful band.

Once they were found in the stifling court,
Where the stagnant waters lay;
They could not engage in a healthful sport,
So they gambled the hours away.

But now they are walking on sunny plains,
And breathing the balmy air;
And cheerfully singing in grateful strains,
The praise of their Maker there.

Shout for the Ragged School *Union*, shout,
The blessing of Heaven descends;
Its enemies march to the right about,
And victory crowns its friends.

Shout for the Ragged School *Leader*, shout,
The noble in heart and name;
Who oft, in the time of dismay and doubt,
With strength to the rescue came.

And when he has finished his warfare here,
And rests from his mortal strife;
May the coronet worn as an earthly peer,
Be chang'd for 'the Crown of life.'

Shout for the Ragged School *Teachers*, shout,
The zealous, the tried, the true;
May their heads be clear and their hearts be stout,
And their prayers not faint nor few!

And oh! may their rich reward be this,
When the heavenly land they win;
To see in the realms of eternal bliss,
The children they snatched from sin!

Then shout for the Ragged School movement, shout,
Let cheers be denied by none:
May the fire of its energy ne'er go out,
Till the work of its heart is done."

(Loud cheers.)

Captain STANLEY CARR,—My Lord, ladies, and gentlemen, our Noble Chairman has told us, that victory is due more to the army than to the general. Will you allow me to oppose my practice to his theory, and to say, that with so good a general as Lord Shaftesbury, no cause that is good in itself can fail; at all events, that ragged regiment commanded by Lord Ashley, sent out such recruits to that country from which I come, that in my efforts in this country, to send my fellow colonists people to do their work, I conscientiously believe I cannot send them better than Ragged School boys from his Lordship's schools. So impressed am I with that fact, that I am resolved, until I can make due representation to my fellow colonists, and get their reply, to take no other than Ragged School boys, and I have this day engaged a passage for seven in one of the finest ships that ever left the Thames, which will sail on the 5th of next month. I really believe that immense numbers of these poor children, boys and girls, will be happily placed there; they will be with persons who will appreciate them, and take care of them. I beg to remark, that you must not look upon the colonies as other than a part and portion of the British empire. There are hearts as loyal and true in Australia as there are here. They are your kindred and your fellow-subjects; they

have claims upon you very peculiar in all ways; and may they not be considered as well deserving your particular attention, when they have it in their power to contribute so essentially to your wealth and prosperity? I hope, also, that the wretched system of transportation to the finest colonies and countries in the world will soon cease. I shall mention a fact that may interest you. I took great pains to discover what manner of men those were who were not to be reclaimed by any means, and who were recommended to be sent to Norfolk Island—the extreme punishment in the power of the governor of Van Diemen's Land. I went into the cells of many of these convicts, and found that they had no Bibles; and when I asked the reason why, I was told that the men could not read. Now, had these men come out of your Ragged Schools that would not have been the case, and probably they would not have been in that miserable position at all. (Hear, hear.) Remember, you all have a certain amount of liability for allowing poor children to grow up in ignorance of their true welfare on earth and their hopes of happiness in heaven. Every one can contribute in some way to the work of educating them and making them useful. I hope I shall do my part, in taking those whom you will spare me to a land where they will be well employed. And certain I am, that in a few months I shall have requisitions, from the sample I am sending out, for hundreds and perhaps thousands of similar boys and girls (Cheers.)

The Rev. WILLIAM CURLING moved the fourth Resolution:—

"That the noble Earl, whose name is so intimately connected with these objects, is entitled to the hearty thanks of this Meeting, for his kindness in presiding on this and other occasions, and his continued zeal on behalf of Ragged Schools."

He said, he was sure this was a cause dear to every Christian heart, and he rejoiced to find that it was gaining ground in the affections of all good men, to whatever denomination they belonged. He was glad to find that the Ragged School Union was not confined to one class of professing Christians; he hoped that at next year's meeting some of the Bishops would be on the platform. One or two of them, he knew, were deeply interested in the work.

JAMES FOSTER, Esq., briefly seconded the motion, which was then put and carried by acclamation.

His Lordship replying, said he was glad to see so many clergymen of the Church of England, and other ministers on the platform; and he was sure that, as a body, they were well disposed towards the Ragged School movement, and would readily lend it a helping hand. As a guarantee of what he said, he would remind the Meeting that one of the Vice-Presidents of the Society, and one who never refused pecuniary assistance when applied to for it, was HIS GRACE THE ARCHBISHOP OF CANTERBURY. (Cheers.) He desired again to refer to the domiciliary condition of large masses of the population of the metropolis. A return had been lately made, by which it appeared that there were 470 common lodging-houses in the metropolitan districts, in which there slept every night more than 14,000 human beings. Was it possible that the Gospel could have free course and be glorified while such a state of things continued? (Hear, hear.) Mr. Power had stated, that he hoped the time would come when many a settler in her Majesty's colonies would trace his origin to a Ragged School father. His (the Chairman's) ambition was more rapid; he hoped the time would come, though he was advancing somewhat in the vale of life, when he would see some of the Ragged School children themselves, who were sent out to the colonies, occupying the position, not only of honest citizens, but of legislators, of governors, and rulers. (Cheers.) And he would conclude his aspirations by saying, that he hoped, even in this metropolis, some of those present would live to see a Ragged child Lord Mayor of London (Loud cheers.)

The Doxology was then sung, and the Meeting terminated at nine o'clock.

THE ADJOURNED MEETING OF DELEGATES FROM THE RAGGED SCHOOLS.*

On Tuesday evening, April 27th, about one hundred Delegates from the various schools met at No. 16, Exeter Hall. The Right Hon. the Earl of Shaftesbury in the Chair.

Prayer having been offered, the Secretary read a copy of the Memorial, which was brought under the consideration of the Delegates at the last Meeting, in a speech by his Lordship, (see Magazine for May, page 92.)

Mr. John Macgregor introduced the business of the evening by a few words, explanatory of the way in which the Memorial had been originated, and subsequently presented for the consideration of the Committees of the various Schools. He said, "A number of philanthropic gentlemen, interested in the reformation of the depraved and ignorant classes which the Ragged School movement is intended to benefit, held a Conference on the subject at Birmingham, which sat several days. It resolved itself into a Committee, which has now become a very influential body, and with which, in my opinion, the Union should seek to work in harmony. Several Meetings of the Committee have been held, at which they discussed two divisions of the subject,—1st. The condition of those who had become criminal, and what could be done for them. 2nd. The condition of others of the lowest class, not yet criminal, and the best means of preventing their lapse into crime.

"The first of these does not relate to the efforts of the Ragged School Union, and a consideration of it would involve much difficulty. With respect to the second, which more directly concerns us, the Memorial itself must be regarded as representing the views of that Conference, and their desire to ascertain your opinions on the subject. It is not necessary that we should give a decided vote upon this Memorial, but they wish to know whether the body of Ragged School Teachers will support them in carrying out their views. Meantime, whilst waiting for an expression of your opinions, they have taken up the Criminal part of the question, and there is immediate prospect of a Select Committee being granted by the House of Commons to inquire into the condition and treatment of juvenile criminals.† As one of the Honorary Secre-

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* The statement made at the last Delegates' Meeting, that out of twenty boys from the Field Lane School employed by the Shoe-black Society, only four then remained, is liable to be misunderstood, unless particular mention is made of what has become of the boys so employed. The Committee of that excellent school were the first to assist the efforts of the gentlemen introducing this new occupation, and it is not to be wondered at that out of so large a number of boys, several should disappoint the hopes formed of their fitness for advancement. Indeed, a school which could supply at once twenty boys, honest, truthful, and active, would scarcely be a Ragged School, but the following details will show how large a proportion of the lads sent from Field Lane have been really benefited:—

The Shoe-black Society has employed 26 boys from the Field Lane School. Of these, 7 have left the Society of their own accord, some ot them for situations; 3 others obtained permanent employment; 5 have been discharged; 3 have emigrated; and out of the 8 now in the Society, 2 more are intended for emigration.

The new corps of "Messengers" is gradually increasing, and is so far successful. A Meeting is appointed to be held in the course of this month, of the superintendents and friends of the twenty-six schools whose boys have been employed by the Shoe-black Society, to consider several important points in connection with the subject.

† Since the Delegates' Meeting we have been favoured with the following information:—

On May 6th, Mr. Adderley moved for and obtained a Select Committee of the House of Commons, "To inquire into the present treatment of criminal and destitute juveniles in this country, and what changes are desirable in their present treatment in order to supply industrial training, and to combine reformation with due correction of juvenile crime."

The following members of parliament were appointed members of this Committee:—Mr. Secretary Walpole, Sir W. Joliffe, Mr. Baines, (Chairman,) Sir George Grey, Mr. Tufnell, Lord Robert Grosvenor, Mr. Gladstone, Mr. Monckton Milnes, Mr. Sidney Herbert, Mr. Robert Palmer, the Marquis of Blandford, Mr. W. Miles, Mr. Cowper, Mr. Monsell, Mr. Fitzroy, Mr. Adderley, Mr. Cornwall Legh, Mr. Headlam, Mr. Hardcastle, Mr. Greene, Mr. M'Cullagh, Mr. J. Benjamin Smith, and Sir G. Strickland.

taries of the Committee which has promoted this inquiry, I have thought it right thus to explain what is now being done in one branch of the subject, whilst introducing to your consideration the Memorial relating to the other branch.

Lord SHAFTESBURY observed,—"Our business to-night is simply to collect the opinions of our friends on the Memorial laid before you at our last Meeting. We shall, therefore, be glad to hear the views you entertain. The question is, Will you, or will you not, apply to the Government to enable you to carry on your operations?"

As many as 40 delegates spoke, representing the Committees of 32 schools, from whose statements it appeared that 5 were favourable to application for Government aid on any terms; 6 would accept Government grants, but only on condition that they should not be subjected to any interference whatever; 21 were most decidedly opposed to any application being made to Government, and would not accept of such aid.

Lord SHAFTESBURY at the conclusion said,—"I rise to address to you one or two observations. This Meeting has been convened that the Committee of the Union might be able to ascertain the opinion of the Committees of the various schools. I think now that the Committee of the Union may be saved a great deal of trouble, because if the case were pressed it is plainly obvious which way the thing would go. A vast number have spoken against it; very few for it; and in fact most of those who have spoken for it have indeed spoken against it, because they want it on their own terms, which it is not at all likely they will obtain. Now it must be borne in mind that the Ragged School system is peculiar, and the class singular—very unlike what we find in ordinary walks of life. We say none but such as are raised up by a Special Providence for the work are able to cope with the difficulties; and we cannot calculate that Government would give funds to support such as, most probably, notwithstanding their adaptation for the work, not a single requirement such as Government would deem necessary would they be found to possess. The Inspector might be a most benevolent, refined, and experienced man, but he would most certainly test the standard of the Teacher's qualifications by his own, and in that case the Teacher would fail. As you well know, many of your Masters are men of singular adaptation for the work, and exert a wonderful power over the children, and introduce such a system of moral training that the results are truly astonishing; but bring any one of them to the standard of the Inspector, to which, if you have Government aid, he must be exposed, and I will undertake to declare he must fail, and be denounced as incompetent for the work. It is with the greatest anxiety I speak upon this subject. I do not mean to say that no good would result if you were to obtain Government aid. It might. But I wish to impress upon you the importance of deliberating well before you take an irrevocable step, and clog yourself with a system I believe to be wholly unfit for your purpose. If an Inspector saw the children every day, he could then watch the results of moral and religious training; but as he would see them only now and then, he cannot possibly judge as to their moral condition. He could only form judgment of the progress the children had made by what he might be told; and of the efficiency of the school, by the children's knowledge of reading, writing, arithmetic, history, geography, etc. He could form no estimate of that which ought to be the great object of every school, and is the life of the Ragged School movement, namely, the moral and religious condition of the destitute. I mention this to show the extreme difficulty you will have to contend with when the Inspector comes. Remember, the Government has a right to demand the power of inspection when they make a grant. Some are of opinion that a grant may be accepted, and if not liked, rejected! But much depends upon what the grant is for. If to aid in building, there will be the power of inspection as long as that building stands. Again: an Inspector can report as he may be minded. It is true he is not allowed to report on religious matters. But let me suppose a case. An Inspector is disposed to visit a school, and finding more Biblical or Evangelical truth than may be consistent with his own notions, he will not report of that directly, but he will report that the schools do not satisfy him, and he does not think their Lordships would be justified in continuing the grant. There is also another consideration that weighs with me in the matter. I don't know whether Government grants would affect contributions or not. It might very much. But the acceptance of Government money would go far to raise those schools who accepted it above their standard. Some of the Ragged Schools have been rising above the level of what they were originally intended, and are receiving a class of children who ought to be in other schools—they are by degrees rising with the

tide, and leaving the proper objects of our care lying deep in the mud. Dive down in the mud—keep in the mud. It is our duty to be there. When we come out with polished shoes, it is a proof we have left our object, It is in consequence of our diving down into the depths of wretchedness that God has been pleased to bless us with a larger amount of success than other schools. Government inspection would have little or no effect on the voluntary teacher, but it would exercise considerable influence on the paid teachers. I speak of them with the highest respect for their exertions, talents, and the affection they manifest towards the objects of their charge. But when they know that their position is solely dependent on the opinions of a Government Inspector, they, in self-defence, will be induced to have recourse to those means which is a curse to our schools, namely, looking about for those children who have ability, and neglecting the mass of children, and the pearl of great price, namely, the moral and religious training of those who are of inferior capacity. This I believe to be another pernicious effect. But there are means by which the Government could help us. The industrial classes are an essential part in our movement. Government might make a grant for the aid of them, and they might have inspection without influencing the system. Again, the Government might say, We feel we cannot do your work, but we are anxious to help you, and will not interfere with your system at all, but we will set apart a sum of money to be devoted to emigration. Inspection of the candidates would be reasonable: each child coming up to the standard would be accepted, and falling short would be rejected. Such I apprehend would be doing a vast amount of good. I do not know what will be proposed in the Committee of the Union. But I think it would be unwise for them to counsel, either to accept or reject Government grants. The wisest course for them to pursue will be, to state—they have called the delegates together; a variety of opinions have been expressed; a large majority are against the movement; they will not undertake to advise either way, but leave each Committee to do as they please, either to enjoy their security or hazard their independence."

BIBLE QUESTIONS.

Answers to April Questions.

Question 10.—*First Prize.*—Mary Ann Clement, aged 9, Compton Place Ragged School, London.

Second Prize.—James Griere, aged 12, Original Ragged School, Edinburgh.

Approved.—Mary A. Cuttle, Ragged School, Hull; Rebecca Osborne and James W. Turner, Huntsworth Mews Ragged School, London; John T. Case and Susan E. Case, King Edward's Ragged School, London.

Question 11.—*First Prize.*—Mary Ann Cuttle, aged 10, Ragged School, Hull.

Second Prize.—Amy Kingsland, aged 13, Ragged School, Dover.

Approved.—James W. Turner, Huntsworth Mews Ragged School, London.

Question 12.—*First Prize.*—Ann E. Turner, aged 11, Huntsworth Mews Ragged School, London.

Second Prize.—Emma Marks, aged 13, Ragged School, Dover.

Approved.—James Birnie, Original Ragged School, Edinburgh; Rosina Kerslake, Clare Market Ragged School, London; Mary Ann Drummond, Brook Street Ragged School, London.

The selection of prize answers to Question 10 was a matter of some anxiety. Most of the children appear to have mistaken the nature of the question, searching for texts where idolatry is *reproved* or recorded as *punished*, but not

described. Some answers contained more than the number of texts required. Those successful were Exod. xxxii. 8; Dan. v. 23; Col. iii. 5; Exod. xxxii. 8; Deut. xii. 2; and Dan. iii. 7. We cannot look at answers from competitors who are fourteen years of age, though perhaps we shall set on foot prizes for them also. It will be observed that no English boy has obtained a prize. We look for some efforts on the part of those at Field Lane, Lambeth, Jurston Street, and Colchester Street Schools.

Neither Liverpool, York, nor Glasgow, have sent answers this month, and the large schools in Dublin have been as yet unrepresented. The questions for June were inserted in our May number, lest the Report and proceedings of the Annual Meeting, which occupy so many of our pages in this number, might have excluded them. They are as follows:—

QUESTIONS FOR JUNE.

16. Where do the apostles speak of themselves as examples of conduct?
17. Give the character of Elijah in thirty words.
18. On what occasion did Christ pray for people long before they were born?

Intelligence.

DORCHESTER PLACE REFUGE FOR ORPHANS AND GIRLS FROM RAGGED SCHOOLS.

THE First Annual Meeting of the above most excellent institution was held in the Boys' School-room, Grotto Place, Paddington, on Thursday, April 29th, the Earl Waldegrave in the chair.

The Meeting was addressed by the Rev. T. A. Waring, Rev. R. W. Dibdin, Charles Marston, Esq., E. A. Stephenson, Esq., W. J. Maxwell, Esq., and Mr. Daniel.

The object of this institution is to receive orphans and destitute girls from Ragged Schools, and to train them for service and emigration. As girls are eligible from every Ragged School and at various ages, the Committee hope to meet with support from the contributors to this class of schools, as the intention of this Refuge is, to carry out to a further extent the object of these schools than can be done merely by the instruction that is imparted for a few hours in the course of the day. During the past year one girl has been sent to Australia, and seven have gone to service. Several have left of their own accord, being unwilling to submit to the regularity and restraint of the institution. The number remaining is twenty-two. The Contributors may regret that more has not been done in the course of the year in sending out girls as servants or emigrants, but it should be remembered that there is much to be *undone* before any real instruction can be imparted to these girls. There are evil principles and bad habits to be counteracted, and one year is scarcely sufficient time to do this, and to teach beside all that is needful to make them good and useful servants. But although there may not be so many cases to record, of girls who have left the Refuge for service or emigration as might be wished by some, yet the Committee feel much encouraged in their work by the great improvement that has taken place in the present inmates; and whilst they are thankful for what has been done, they rely on God's help for further proofs of increased usefulness. Girls, who did not know a few months ago their letters, nor how to handle a needle, can now read in the Bible, and write and sew tolerably. Within the last few months a Committee of gentlemen has been formed, who have greatly assisted the ladies by their advice and experience, some of them belonging to the Committee of the Ragged School Union. The girls are instructed in reading, writing, arithmetic, needle-work, knitting, and household work. All religious instruction given is simply from the Scriptures. The wish of the Committee is to make it *self-supporting*, if possible; it is therefore important that it should be made known that plain needlework and washing will be taken in at the institution, so that those who are unable to assist by contributions can do so by this means.

FIELD LANE RAGGED SCHOOL.

THE Tenth Annual Meeting of the Field Lane Ragged School and Night Refuge for the utterly destitute, was held in the Large School-room, West Street, Holborn Hill, on Wednesday evening, the 5th of May. The meeting, which was numerously attended, was presided over by the Right Hon. the Earl of Shaftesbury.

The noble Chairman observed, that it always afforded him great pleasure to attend the meetings of the Field Lane Ragged School, because, as he had observed on former occasions, that was the first school with which he became acquainted in the ragged department. (Hear, hear.) He also

liked to come there, because he found an excellent Committee strenuously at work. It was, however, difficult to find anything new to say on the subject; but he should console himself with the hope that people came there more for the purpose of transacting business than to hear speeches; and such being the case, many words from him would retard rather than forward the business. It could not, however, but strike every one as strange, that, notwithstanding all the efforts made to improve and raise this ragged class from degradation, many remained sunk in the lowest depths of ignorance and destitution. He maintained, and would maintain, wherever he had an opportunity of being heard on the subject, that the present sanitary state of the metropolis, and of the large towns throughout the kingdom, was the great cause of this. (Hear, hear.) Look at the unwholesome state of the localities these classes dwelt in; look at the filthy and crowded houses they inhabit — without air, without water, destitute of every convenience or comfort, but abounding with the most poisonous exhalations—and then let any one say if such agents were not suited to depress and embitter the better feelings of man's nature. (Hear, hear.) Now, the great effort ought to be to get these matters remedied, and there was not one present but could join in that effort. (Hear, hear.) Get up petitions to Parliament, and memorialise boards of guardians, and no doubt you will ultimately succeed in emancipating those parties from the wretched condition they are in, and in introducing a better state of things. (Cheers.) No doubt vice and misery would always exist, but there was a great deal of it which, not arising out of the inherent wickedness of man's heart, but from circumstances which could be controlled, could be removed, if those circumstances be avoided; and while, no doubt, the great object in these schools is to give the children attending them moral and spiritual instruction, he would point those who interested themselves in them, as an incitement to their exerting themselves in the direction he had indicated, to the words of Holy Writ, which are, "These things ought you to have done, and not left the other undone." (Loud cheering.)

Mr. Tawell, one of the Secretaries, then read the Report. It stated that the Day School was under the management of three teachers; that during the past year 300 fresh scholars had been admitted to it, making since the new school was opened, in 1848, no less than 1,338 scholars who had attended it. The attendance in summer averaged from 120 to 150, and in winter from 150 to 200. Many instances had occurred during the year proving the value of the Day School to the scholars, and showing that as strangers were taking so much interest in the children, parents were beginning to take more interest in them themselves. Many children having been taught to read and write, had obtained employment, and not a few further advanced than those had obtained situations, and were doing well. Twenty-one had been employed by the Shoeblack Society. Ten had been sent to the Juvenile School, and 27 to the Westminster Refuge, and several had left to attend pay schools. Every thing was done to cultivate in the scholars habits of industry. As an instance, they were taught wood-chopping, and many of them had in consequence been employed about the docks. The Industrial Classes for tailoring and shoe-making were also in a prosperous position, and 266 fresh pupils had been received during the past year. The Evening Classes for the secular instruction of wanderers and youths had, during the year, greatly increased, there having been 800 fresh scholars, many of whom were as ignorant as it was possible to conceive. The Thursday Evening Adult Men's Class had been attended by 500 young men and lads during the year, the average attendance being 160 per night; while 12 young men had been sent to the colonies, there being a great many more well qualified to be sent there, but whom the Committee were not in a position as yet to send. The Night Refuge was now fitted up with berths for 170 persons nightly, and since its opening in May, 1850, no less than 2,000 persons had availed themselves of their benefit. Four hundred and seventy articles of clothing had been distributed during the year by the Ladies' Clothing Society, seven girls had been rescued from immorality and placed in asylums, and 416 cards had been issued to children for clothes at one halfpenny each. The balance sheet showed an income of £1,068. 11*s.* 3*d.*, and an expenditure of £964. 6*s.*, leaving a balance on the year's accounts in the hands of the Treasurer of £104. 5*s.* 3*d.*

The meeting was addressed by the Rev. Messrs. J. E. Gladstone, W. Brock, F. Rogers, J. Weir, J. Overbury, Mansfield, J. Payne, Esq., and J. Macgregor, Esq.

COMPTON PLACE AND SANDWICH STREET RAGGED SCHOOLS.

An interesting Tea Meeting of the parents of the children attending these schools was held on Tuesday, the 11th May, in the National School-room, Margaret Row, Marchmont Street, at which about 70 of the mothers and several of the fathers were present. After tea, the tables were removed, and the Rev. P. B. Power delivered a useful and impressive address, setting forth the serious responsibilities of those to whom God has intrusted the bringing-up of a family, and the disastrous consequences which their negligence and evil example produce upon their children. The meeting was subsequently addressed by Mr. Ferry of the Ragged School Union, and Mr. M. Ware, the Secretary of the Schools, who announced the formation of a Mothers' Class, from which it was hoped that, by the Divine blessing, much good will result to the parents, and through them to the children.

LAMB AND FLAG RAGGED SCHOOLS.

The Seventh Annual Meeting of the friends and supporters of the Lamb and Flag Ragged Schools, was held at the Parochial School-rooms, Amwell Street, Pentonville, on Wednesday evening, May 19th. The Meeting was numerously and respectably attended, and was presided over by Earl Waldegrave.

The Chairman expressed the pleasure it afforded him at being present, and witnessing such a numerous audience convened together for so laudable an object. The fact of so many being present, afforded the strongest evidence of the sympathy felt by the better class of the inhabitants of the district for their poorer brethren. No doubt, in their efforts heretofore they had had a great deal to do, and been at times hard enough pressed, but in all efforts for the amelioration of mankind it was the same. Fifty years ago, when Mr. Pratt and Mr. Scott established the Church Missionary Society, they had the greatest doubt as to their being able to raise funds sufficient to send one single missionary to the heathen. They thought they did well when they succeeded in raising £20,000 for missionary purposes; but how striking was the success which had followed, when it appeared that last year the receipts of the Society amounted to no less than £100,000. There could be little doubt that something of the same kind would take place as regarded Ragged Schools. (Hear, hear.) These had not been in existence much above eight or nine years, and yet they had succeeded far beyond what the suggestors of them could have anticipated at the outset. In the West-end it was become quite fashionable to support them, and while it was the opinion of some that the interest in them had somewhat subsided, in that opinion he did not share. On the contrary, he considered that the interest respecting them had assumed a more practical aspect, and, at all events, the present meeting was a sure indication that in that district the interest in their behalf had not flagged in the least degree. (Hear, hear.)

Mr. W. T. Watts, the Honorary Secretary, then read the Report, which gave a gratifying account of the state and operations of the schools. It stated that during the past year the room appropriated for the girls had been found far too small for the number of children who had presented themselves for admission, and the Committee had taken other premises for the purpose of enlarging the girls' and infant school-rooms, so as to render them capable of receiving 30 additional girls and 70 additional infants. These alterations would include, also, better ventilation and drainage, but as the carrying of them out would involve an expenditure of nearly £200, it was hoped that friends would come forward liberally, in order that the necessary funds might be provided; and this would be seen to be the more necessary, as the Committee had only as yet got £30 towards carrying out the scheme. On the books of the day school there had been during the year 140 boys and 110 girls, the average daily attendance being 160. Of those 81 could read well in the Old and New Testaments, whilst the rest had all made more or less progress in reading; 50 could write well in copy-books, and the remainder could write on slates with various degrees of proficiency; 90 understood common arithmetic; 50 girls could sew well, and all were learning to sew. Upwards of 150 garments had been made in the school, by the children, during the year. The attendance at the infant schools during the year had averaged 60 daily, and the Committee could not but regret that they should have been unable to carry out, till now, their plans for enlarging this school-room, as, for a lengthened period, and almost daily, the teacher had been compelled to refuse admittance to many children, on an average as many as 10 weekly. The Sunday school had been attended during the year by 65 boys, 122 girls, and 50 infants, in all 237, the average attendance being 156. The evening school had been attended by 73 males and 92 females, the average attendance being 80. There had been given to children for punctual attendance and good conduct, 2,921 books, including 124 Bibles and New Testaments; while, in addition to that, 253 copy books had been given to those children and elder scholars desirous of improving themselves at home. The clothing fund had made gratifying progress during the year, there being a considerable addition to the deposits and premiums. The materials for garments were purchased by some ladies, forming a separate Committee. The articles are made either in the schools by the children, or by the members of the Committee, and are delivered at cost price, no charge being incurred in making, except for such articles as boots, shoes, etc., and every article is delivered by the Committee at cost price. During the year there had been distributed in this way, 100 pairs of boots and shoes, 12 coats, 12 shirts, 11 pairs of trowsers, 27 frocks, and other garments to the number of 226 articles. The Report concluded by stating that as the present expenses of the schools exceeded £200 yearly, while the annual subscriptions barely exceeded £100, it was hoped that those who had the means would come forward with their support, in order that so meritorious an undertaking might not be allowed to suffer for want of funds.

The Right Rev. Bishop Carr, late Bishop of Bombay, moved the adoption of the Report and the appointment of the Committee for the current year, and in doing so, highly commended the institution, as being praiseworthy in its object, and well deserving the support of the community.

The motion having been seconded by Mr. Grainger, on being put from the chair, was cordially agreed to.

The Meeting was subsequently addressed by the Rev. Mr. Wild, the Rev. T. Branch, and Joseph Payne, Esq.; and the proceedings terminated with a vote of thanks being proposed to the Chairman, which was warmly responded to, and most cordially adopted.

Papers, Original and Selected.

RAGGED SCHOOLS—

THEIR LOCALITY—OPERATIONS—CONDITION—AND RESULTS.

GRAY'S YARD.

THE building in which this school is held, is situated at the end of Gray's Yard, a turning out of James Street, Oxford Street. It occupies a central position between Calmel Buildings, now called Orchard Place, and Gray's Buildings on one side, and Barratt's Court and Gee's Court on the other. The poor who inhabit these places have been for years numerous, and the locality overcrowded; but in consequence of the pulling down of so many low houses in St. Giles's to make New Oxford Street, the numbers have been augmented by several thousands. There are very few families who occupy more than one small apartment. In many rooms there are two or three beds, while in others, the inmates sleep still more closely packed on bundles of straw or shavings, and in some cases, only a few rags form an apology for a bed.

Here, as in other parts of the Metropolis, numbers of poor children, nominally belonging to different schools, are to be seen constantly idling about in the streets and courts. If asked, why they are not at school? the answer generally is, "Please ma'am, mother couldn't pay the tuppence this week." This statement, in some instances, may be made only to excite sympathy; yet in most cases it is but too true, the reason being either want of employment, lowness of wages, affliction, or intemperance and improvidence of their parents—the two last are the prolific sources of poverty and wretchedness among this class of our population.

This school was first established in the year 1836. It was commenced by a benevolent lady, in a small room in Calmel Buildings, now called Orchard Place, with only six children. The numbers so increased that that lady sought and obtained the co-operation of other ladies, and the school was removed to a more convenient room in Henrietta Street, and subsequently to Gray's Yard. In the year 1842 it was removed to the present building, and afterwards connected with the Ragged School Union, from which it has received annual assistance. From that time, it has been called the Gray's Yard Ragged School, and none but children of the lowest and most destitute class have been admitted, their parents being too poor to pay for their education at any other school. The school-rooms are commodious and roomy, and the annual expenditure is about £300.

Since the establishment of the school, about 3,000 children have been admitted, and participated more or less in the benefits of the instruction imparted. At present there is a Day School for infants, the average attendance being 110. Also a Day School for boys, the attendance being on the average 63; and one for girls, the attendance being about 56. A Sabbath Day School is also held, at which about 100 children attend. On Sabbath evenings, there is a "Ragged Church," for the benefit of

the elder school children, their parents, and the poor neighbours. In connexion with the school there is an Industrial Class for boys; a Clothing and Coal Club; a Lending Library; and a Weekly Meeting held for the reading and exposition of the Scriptures and prayer.

The Committee are however retarded in their progress by want of funds, but they do not feel at liberty to appeal to their present subscribers for more, being assured that most of them give as much as they can afford, and more in many ways than appears in their printed list. One lady, at her own expense, apprentices a boy every year; several homeless children are put out to board and lodge; and one entire family has been sent to Australia, the expenses having been defrayed by some of the subscribers.

The following facts show that these labours have not been in vain:—Through the instrumentality of this school, many a ragged, dirty, vagabond child, has become tidy and clean; the idle and dishonest have become industrious and trustworthy; some, who, if left to themselves, would have been pests to society, are now useful members of the community; and there is reason to hope that several have not only been benefited temporally, but also led to the fold of the Redeemer through the teaching of God's converting Word. Very recently a soldier entered the school-room, and addressing himself to some ladies who happened to be there, stated that he was indebted entirely to this school for the education he had received, and the religious blessings he had enjoyed, he having been one of its scholars when a poor ragged boy. Three youths have been sent out from this school to Australia by the Ragged School Union, all of whom, according to letters received, are doing well.

The two following cases may be regarded as illustrations of the class of children admitted:—About twelve months since, two boys were met with in the street; their mother was a widow, a servant of all work, in a very humble situation, but out of her scanty wages she allowed a small sum weekly to a poor woman in Calmel Buildings to take care of the boys. This woman, however, only took them in at night to sleep in a miserable back kitchen, on a heap of shavings; the water, every time it rained, dripping into it, there being no fire, furniture, or other convenience. In this wretched place eleven other persons, male and female, slept—thirteen in all. Every day the two boys were turned out to beg their food in the streets. A working man seeing their destitute condition took pity on them, kept them for several days at his own cost, and subsequently introduced them to the City Missionary of the district, and brought them to the school. The poor boys were in such a wretched condition, and so covered with vermin, that they were immediately stripped and washed, and their clothes, or rather filthy rags, all burned. These boys still regularly attend the school, and lodge close by with a poor man, who takes care of them. The mother continues to contribute of her scanty earnings towards their support, and the remainder is provided by individual members of the Committee, and a gentleman to whom the case was made known. They are now among the best-looking boys in the school, and their deportment gives occasion to hope, that they are not only learning how to support themselves honestly, but also acquiring that knowledge which, with God's blessing, will make them wise unto salvation.

The second case is that of a boy about 13 years of age, who, in the autumn of 1847, walked into the school-room, ragged, dirty, and barefooted, and asked if he might come to school. His mother was dead, and his father was accustomed to give him a small piece of bread every morning, and then turn him out to get what more he needed as he could during the day. For some time he obtained a precarious subsistence by diving in the Serpentine for halfpence, which bystanders threw in. But winter approaching, this practice was stopped; he applied and was admitted into the school, and became so improved, as to be a successful candidate for emigration, and in the year 1849 was sent out by the Ragged School Union to Australia. He is now working on a farm and doing well. In a letter received from him, he desired his sincere thanks to the Committee, to whose kind exertions he attributes his present success in life.

THREE SUNDAYS IN WESTMINSTER.

A GENTLEMAN took a large room in the worst part of Westminster, had it well-floored, lighted, and ventilated; furnished it with seats, partitions, and Bibles; and then collected his friends to commence an Adult Ragged School. I shall describe somewhat minutely what occurred in accomplishing this object; not because anything *new* took place, but because a circumstantial description of such efforts is valuable.

For the first Sunday the Master of the Ragged Dormitory attended with six of his best lads, who behaved as examples of conduct to the newcomers, also the City Missionary, B——, Mr. L——, and three others, with *two ladies*.

The usual mistake had been already committed, that is, too many admitted at once. Twenty or thirty lads were in possession of the place. A hymn was sung, though one youth cried out, "I want to sing for myself, I'll begin 'Sam Hall.'" Another common mistake was then made by attempting to address the untutored rabble, instead of dividing them into classes, setting teachers over each, and confining their attention for some time to the teachers. Very soon they got tired of the subject, and men and boys put on their caps, walked about the room, talked, laughed, fought, smoked, and cried. One said, "I could preach as well myself if I got paid for it;" another, "I don't want no work, I gets my living by thieving;" another, "I got three months for prigging a cigar box." Remonstrance was useless. There was no doorkeeper; no one would leave the school when ordered, and an attempt to enforce expulsion at once aroused a dozen sturdy fellows to the rescue. Mr. M—— then addressed them, but they were soon as bad as before. Prayer was offered up amid a perfect din. The "Band of Hope's" and magazines I was loaded with were snatched away, and a rough costermonger struck me a severe blow with his fist. Half an hour was consumed in clearing the room, and if our work had ended here, evil rather than good would have been the consequence.

Second Sunday.—Of course we began on a new system on this occasion. L——, P——, O——, and F—— were there, with two other friends, B—— with two other missionaries. The two ladies came again.

There are three doors to the place: the first a sort of "outwork," open to St. Anne's Court; the next a gate, flanked by low walls, covered with little boys; and the last the door of the school. Each had its guard. The men were admitted after scrutiny, and as a matter of favour. Slowly they dropped in one by one, while a herd of noisy lads stood lazily by. Two of us sallied out for recruits, but it was a very difficult business to detach them from their

games of "pitch and toss." M—— invited a "ginger-beer man" to enter. "Yes, sir," he said, "when I've sold another bottle." "No, no; bring your basket in with you." "May I sell my beer if I come in?" was his last stipulation. However, he came in finally, and has attended ever since. We arranged five classes with teachers and books, made everybody uncover his head at the door, and soon established excellent order inside.

This point gained, the uproar was confined to the crowd outside the school. Prayer was offered in silence—no singing. Each class became absorbed in the lessons of its teacher, and the disturbers were evidently put in a minority. However, some serious scuffles ensued, but a lad whom we in vain attempted to expel on the former Sunday, was on this constrained to walk out by public opinion, and without force. Here we saw our first victory, and the battle was fought once and won for ever. Great attention was paid to M——'s address, which he furnished with "illustrations," by producing now and then curiosities from the Eastern countries celebrated in the Scriptures. The noise outside now waxed louder and louder. Showers of stones were hurled at the door and windows. Boys scaled the roof, and one pulled out a tile and peered through the opening into the school. O—— still kept the door, and spoke to the ragged assembly which surrounded it. A quiet five minutes of waiting was imposed upon each lad before he was allowed to come in. The books had been collected at a signal, and during the closing prayer many a *care-worn sinner* seemed to wish for the blessings implored. The "Band of Hope" was given to only the well-behaved, and the classes were dismissed in order, having learned a lesson and heard great truths, which it is earnestly hoped may be fruitful of comfort, peace, and joy.

Third Sunday.—We made the same arrangements as before. O——, L——, P——, S——, B——, and three others were there. The ladies kindly came again. Their presence, even without teaching, contributed greatly to our success. The interest and curiosity previously excited outside had now subsided. Scarcely one individual came spontaneously to us. Two of us went out to canvass the wretched alleys of the neighbourhood. We found a group of thirty men, intensely occupied in gambling, swearing, and occasional brawls. We spoke to them in a body with cheerful kindness and the voice of friends. Their game was disturbed, but they all listened. One of the men, clever-looking and miserable, soon commenced an argument, and when he was foiled, another got upon the door-step he had left, saying, "I will take his place, go on." They resumed their game in another corner, and we followed them there, addressed them individually, reasoned, persuaded, and expostulated. Some said they could not come in because they were hungry, others because they were dirty, and another set promised to come to school immediately after they had finished their gambling. We entered the houses, invited people sitting at windows, recognised old friends who had already attended the school, and recommended another visit to it. A crowd was collected, and we told them the news of salvation; and having arrested attention, and conducted our remarks to a point of interest, suddenly left off, with the promise that the rest should be heard inside. All this was very useful, and brought so many to the school that we had six good classes, (next Sunday, June 6th, there were eight.)

One of the men at the school said that he had never heard the Bible since he was a child. Another gaunt man, in height a giant, declined to enter until he had dressed, and then stalked in shortly afterwards in the bright uniform of a soldier. An old man with his little boy were placed in my class, the father and son wept together as I taught them.

There was a quaint-looking personage in the street, who told Mr. O—— that he would come in at once, but he had "some pressing business at Tattersall's." After some further persuasion, he too ventured in, and sat down, accoutred in full hunting costume, with a red coat and white kid gloves. This man remained during the whole of the proceedings.

Three girls entreated to be allowed to attend; we admitted them, and they

behaved well, but we cannot do so again. Surely some kind ladies will provide an adult school for the unhappy females of this dreadful place.

And now I have concluded my account of the infancy of this new school, which probably will grow as others have grown, and become an important institution.

Let us hope that it may ever be open to the most forlorn and wretched outcasts, and that so long as there remains in its neighbourhood an ignorant man to teach, there may be found within the walls of this school earnest Christian teachers, privileged with the opportunities of doing good, actively using the means, and humbly trusting to God for a rich blessing upon their work.

Temple. J. M.

"AM I MY BROTHER'S KEEPER?"

THE keeping of our brother implies sympathy and kindness for him in the common exigencies of life. We are to help him in his misfortune, we are to draw his ox from the pit, we are to run to extinguish the flames of his dwelling, we are to go out of our way to tell him that his pastures are broken in upon, we are to lend the strength of our muscles when his own are too weak. We are to watch with him in sickness. If he is querulous and whimsical, and unreasonable when disease is upon him, we are to put up with it. He is our brother.

We are to go to him with a grasp of the hand, and a sympathizing heart when death enters his household, we are to follow with the mourners to the grave. He is our brother.

We are to consider him in poverty, to open our stores to him as God has blessed us, to give to him not as to a beggar—a gift may be made a visit of humiliation to a sensitive heart—to give to him as to a brother.

We are to strengthen and encourage him in his attempts to secure a livelihood. To hold him up till he can go alone. To give him, to use a homely but honest expression, "*to give him a lift*," just when it is most needful and will go farthest in blessing him. And there are ways enough for us all to do these common kindnesses and charities to our brethren, and let us not call them charities, let us call them debts of love. We are not so forward in this good work as to need no exhortation. The Scripture has too often dwelt upon this theme to make it right or safe to neglect it. And our religion, if we have any, is not merely a closet sigh; it mingles or ought to mingle with all relationship and duties; animate, inspire, and hallow them all; and go forth in hopeful activity to all whom our hands can aid or our hearts may love.

And the keeping of our brother implies also a healthful moral influence upon him. All that we can do to keep him from going wrong, from doing wrong, we ought to do—all that we can do by precept, all that we can do by example. If our doing a thing that to us is right, or indifferent in its character, will lead him to do a thing that for him is wrong, we had better refrain. If our position, not in itself a wrong one to keep, shelters him from convictions of truth and duty, and fortifies him in a standing that is wrong, we had better change our position. If you ask by what right we thus entrench upon your liberty for your brother's sake, we will answer you out of the word of God, and from the lips of Paul: "Take heed lest by any means this liberty of yours become a stumbling-block to them that are weak." "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." If you say you cannot come up to this magnanimity of Paul; that you are not prepared to give up something which it is right and innocent for you to indulge in, because others may make a bad use of your example, when they have no business to; that every man must stand or fall by himself: we reply, in the first place, be it so, if you are not equal to such self-sacrifice as Paul's, own it and do not try to clear yourself. In this there is somebody you love a little better than you love your brother. You must

acknowledge that too. And in the second place, it is not true that any man can stand or fall by himself. "For none of us liveth to himself," saith the oracle; "and no man dieth to himself;" and immediately it adds, "Why dost thou set at nought thy brother, for we shall all stand before the judgment-seat of Christ?" And one of the most tremendous chapters of human trial in the last great day will be that which investigates this very matter of reciprocal influences, and calls in question the tendency of one man's conduct and belief to determine the conduct and belief of another man. So long as the great tie of relationship exists of which I have spoken, we cannot say, we have no right to say, we are guilty if we say—"I will look out for myself—let another do likewise."

We are to keep our brother again in his *reputation*. We are the depositories of another sacred trust, each other's fair fame. Our character is what we are ourselves—our good name is what others say of us. These two would always be alike if there were no slanderers in the world, but among other worms that crawl and leave their slime behind them, the calumniator has a rank and a place. Now a man's reputation is his means of usefulness; destroy it, and you well nigh take away all power to do good. If such robbery touched only his sensibility, if it wounded his feelings and did no more, it would not be brotherly to perpetrate it. But when it kills his usefulness, blasts his prospects in life, blights his most cherished hopes, takes from his hand every instrument of profitable toil, makes those whom he would bless look cold upon him and shun him, you might almost as well stab with the dagger at once and done with it, as to stab with the tongue. We are then to be very careful, by whatever feelings we are actuated, to speak nothing wantonly or thoughtlessly, much less maliciously to another's discredit. And the best way to exercise this caution is to banish from our mind all those feelings that can prompt to such injustice. And when a tale of slander reaches us about a third person, we should look displeasedly upon such a visitor, we should decline such communications, we should avoid taking in the poison if we can, for despite our heartiest disclaimer, it may work upon us, and warp our judgment, and hatch some prejudice to the injury of the innocent. But if you must hear it, as the guardian of your brother's reputation, you have something to do in the premises. You are not to smile and nod, and say "*aha*," like the enemies of David. If we kept our brother's purse would it be right to let any man put his hand in who chooses to? and being by the bonds before-mentioned the keeper of your brother's reputation, is it right to let any man who has a foul tongue trifle with it? It is one of the most sacred duties we owe to our fellow-man, to watch with most fraternal solicitude over all that can affect his fair renown, and we can hardly sin against a higher and more important social interest than to sin against the sacredness of character.

We are to keep our brother in his *spiritual interests*. Religion, it is true, is a matter in the first place between every man and his God. We cannot repent and believe for another, but let us not say we have here alone no responsibility in the destiny of others. We ought to feel in this thing an interest for our brother as much deeper than that we feel on other matters, as the welfare of the soul is of more value than any temporal success. See we a Christian brother cold and sluggish in his spiritual life, we ought to arouse him by some animating appeal. See we him wandering, we ought to go after him and strive to lead him back; see we him estranged from the true brotherhood of Christ's people, we ought to bind freshly again the fraternal bands around his heart. See we him cast down and mourning, we ought to give him tear for tear, and array again before his drooping eye the consoling promises of the Gospel of grace. We are bound to these duties not only by the common tie that girds the race, but by a special and most tender covenant relationship, which is dearer than the league of brothers in one household. But apart from this peculiar gird of obligation, and resting still on the universal bond, we have something to do in regard to the conversion of our impenitent friends around

us. It is not an impertinence to go to an unconverted man and strive to lead him to the long-neglected duty of repentance. Who of us can be satisfied to do nothing more than to save his own soul alive? Who would look upon the throngs that shall be gathered on the final day, and see among the redeemed no soul that he had won to serious thoughts and penitent resolves, and among the despairing none known to him on earth upon whom he had tried the utmost efficacy of prayer and counsel? Look at that unrenewed man by your side. He is your brother. Shall he rejoice and sing praises with you through his immortal existence, or among all the saved shall his face nowhere be seen, in all the song shall his voice never be heard! Where then shall he be when you are eternally blessed? Shall he be to you then a lost brother, one separated from you, from hope, from bliss for ever? Think of it now while you stand side by side beneath the bright bow of promise, beneath the smiling heaven of mercy; go not alone up the star-paved steps to the celestial heights, clasp your brother's hand, entreat him, lead him, draw him, with kindly violence compel him to go with you.

Whatever else you are doing for your fellow-men, if you are not exerting yourself for their spiritual good, you are neglecting the chief thing involved in that grand obligation which binds you to love and serve all men as brethren in God's great household.

"THE MINT."

WHERE "the Mint" was situated, in Southwark at which the money of the realm was coined, can now scarcely be identified; but the district has long assumed the name. Of all districts in the Metropolis, it would not be possible to find a worse. The houses have been for years in a very dilapidated state, and some of the worst characters with which London abounds find a home and lodging-place in "the Mint." The police know it as the rendezvous of thieves, prostitutes, receivers of stolen goods, and the most desperate adventurers. For nearly a century it has maintained the same characteristics. Thomas Cranfield felt his sympathies stirred to this neglected district. He had been an old soldier, in several engagements, and had been promoted to several offices, but leaving the army he returned to England, became converted to God under the ministry of Mr. Romaine, and immediately began to feel for the miseries of his fellow-men. His education was very limited, but being a man of indomitable perseverance, extensive benevolence, good sound sense, and ready to give any amount of labour which duty required, obstacles readily fell before him. Starting forth with a gentleman like-minded, of the name of Beams, on the 16th June, 1799, they opened a Sunday School in Queen Street, Mint, the very heart of Satan's dominions, in a room for which they were to pay £4 per annum. This room was soon found to be too small; another was therefore taken in Peter Street, which also proved inefficient to accommodate the numbers that attended, and another was engaged for the Bible and Testament classes. Some years after this, the next house was taken, and a communication made to it through the party wall; the boys were instructed in the lower, the girls in the upper rooms. These houses being required, at length, for the new road to Southwark Bridge, the school was removed to a house formerly occupied as a tavern, called the Yorkshire Grey in Mint Street; the boys were instructed in the tap-room, parlour, and bar, which were made into one room; and the girls on the first floor. The school here so increased in numbers that the elementary classes had to be taught on the second floor. Here a Ragged School was conducted on the Sabbath evening by Mr. Cranfield; youths of the most depraved character attended.

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Mr. Cranfield happily had associated with him a number of good and holy men, who, by their zeal and devotedness laboured in this unpromising field

with unabated zeal and diligence. He was spared to see the most happy results of his labours. Numbers of children were converted to God by his instrumentality; a reformation of manners took place among very many of the parents; boys were provided with situations; infants were taught by him during the week by a novel and beautiful method to attract their attention; the poor of the neighbourhood looked upon him as their father and counsellor; and at the age of eighty-one, on November 28th, 1838, he died full of days, honour, and usefulness.

It would extend this article to an unseemly length, to insert even a few of the pleasant instances of conversion, which arose out of his labours. One only will be given, and we doubt not will interest the reader.

One Sabbath afternoon, a teacher having given an address on the subject of prayer, a little girl retired to her home with her mind very much impressed by what she had heard, and determined that she would begin to pray. She considered what she wanted most, and looking at her dress, thought that she most wanted a new frock and bonnet; she, therefore, knelt down, and prayed that the Lord would enable her to find a guinea to purchase what she most needed. Believing that her prayer would be answered, she went out and walked about the streets, diligently seeking the golden coin; but after searching for some time, she remembered that her teacher had stated in his address, that one thing only was needful, and that was a new heart. She reproached herself with having paid more attention to the outward adorning of her person than to the inward enriching of her soul. Prompted by these reflections, she immediately returned home, and in secret besought the Lord that he would create in her a new heart, and put a right spirit within her. This prayer was answered; and at a meeting of the old scholars, held several years afterwards, when she had become a wife and a mother, she related the circumstance for the encouragement of the teachers, and concluded by saying, "I went out to find a new dress, and instead of that found a new heart."

With various successes the school has been continued during a space of fifty-two years. There are at present in prosperous operation, under one roof, an Infant Day School, a Sunday School, a Ragged Evening and Sunday School, and a Penny Bank.

The school-room, which has been many years occupied, has become quite unfit for use, and the teachers have suffered excessive inconvenience by bad drainage, and an unwholesome atmosphere. After many inquiries, a piece of ground has been found, in a very desirable locality, on which to erect school-rooms for the Mint. Mr. Samuel Gurney has given £50, and various sums are expected from friends who knew Mr. Cranfield, and understand the necessities of the locality.—*The Harbinger.*

PARENTS' MEETINGS.

It is a grateful spectacle to find Christians obeying the injunctions of their Divine Master, and inviting the outcast and the wanderer to partake of that spiritual feast He has so amply provided. Yet all is not done that may be accomplished, and every effort of Christian philanthropy serves only to show how extensive is the field which has to be won. Hence, whenever we see a Ragged School assembled, more especially when the period arrives for the delivery of that fittest of sermons, the address, we are led irresistibly to think of those murky and vice-desolated homes from whence the scholars have issued and to which so many of them will speedily return. Nothing indeed can be more opposite than the squalid abodes of the Ragged Scholar, and that source of physical and spiritual health,—the school. If then the teacher is occasionally wearied by a sense of *apparently* abortive labour, it is simply because he has forgotten the different life and creeds taught at home and at school—the one teaching by daily example, that sensual pleasure is the chief good; whilst the

other proves by Biblical illustrations that sensuality is sin, and can never be severed from its appropriate punishment. Surely it ought not to be expected as a necessary sequence, that the *doctrinal* lesson of six hours should be able to counteract the *practical* lesson of six days. Happily, however, the Holy Ghost has ofttimes diffused His hallowing influences in the Ragged School; and hearts polluted with vice, and consciences seared by long-indulged sin, are found melting under the story of the Cross, and the unutterable love of the truest Friend of man that ever trod this earth.

An inquiry is thus forced upon our attention—Can the admirable machinery of the Ragged School be deemed perfect, unless an attempt be made to reach the hearts of the parents, more especially those mothers upon whom the formation of character principally devolves? And this suggests a further question—May not the school be employed as a means of letting the parents know that there is such a thing as guilt, and its appropriate punishment; and that adequate provision has been made for its expiation? The mere fact that they permit the attendance of their children, whatever be the impelling motive, implies that they can trace some benefit as accruing therefrom, to themselves or their offspring. One lesson they have at least acquired by experience, that a good Ragged Scholar can never be a bad son; and that he who earnestly seeks after God, thereby transforms the meanest hovel into a Bethel. A powerful lever is thus gained, whereby to move the better affections, for love is ever the surest winner of love. But ought this great experiment to win the fallen, here to terminate? Surely not, unless the parents are, unlike their children, men and women that need no Christ. But not only do we assert, but from many a bitter reminiscence they *know*, that they are sin-stained, if not profligate, and nothing but the exceeding mercy of God can withhold the vengeance which impends. Hence the necessity that some one should point them to that fount, wherein Manasseh and Mary Magdalene bathed, and were for ever cleansed from all defilement.

In thus indicating the need of regard being had to the spiritual interests of parents of the Ragged Scholar, it is not for a moment hinted that the school should be turned from its original purpose, namely, to rescue youth from the dominion of sin, or better, to preclude their falling into the snare. Fatal to the great object of such institutions would be any scheme which should tend to interfere with the ordinary operations of the school. All we affirm is this, that while the rescue of youth is the primary object of the Ragged School, and ought to be pursued with affectionate earnestness, the parents—the teachers of six days—cannot be neglected without perilling the object for which the school was established.

Many means of meeting the requirements of this class might be suggested—such, for example, as Parents' Bible Classes—but one method only, the practicability of which is obvious, need be now suggested. Let the parents be invited to meet the teachers and active friends at the school-room, at regular recurring intervals, for free converse. Each teacher would thereby become personally acquainted with the parents of his charge, and would doubtless by the expressions of real, and *not patronizing* good-will, readily find access to their houses as well as to their hearts. Several friends—those who had the gift of saying most in the shortest space being selected—might afterwards deliver brief addresses on the duties and responsibility of the parental relation; and that greatest of all questions should be pressed home to the conscience—If the archangel sounded the trump of doom this night, where would thy soul be? Such addresses should be most earnest in manner, and aimed direct at the heart. While so brief as to preclude those wanderings of the imagination of which even the most disciplined minds complain, they should be as comprehensive as the sermon delivered by the Model Preacher on Mars Hill. Such preaching as this would at least prevent the intrusion of one defect, namely, talking *down* to those assembled; for experience fully testifies that, with simple diction and an earnest spirit, the loftiest thoughts are not above the comprehension of the humblest. Each address should be

followed by singing those cheerful hymns with which the children so often consecrate their homes.

In addition to this, there could be no difficulty in conducting a short Sunday Evening Service, for the elder scholars and their parents, at least in those schools which are closed in the evening. Or a meeting, for the exposition of Scripture and prayer, might be held in the school-room on some disengaged evening in the week. There are brethren not a few who could efficiently conduct such services, and who would esteem it no slight privilege to engage in this labour of love. Such services would answer all the purposes of that desideratum, a POOR MAN'S CHURCH, and supply one of his greatest needs,—a spiritual home. Many who now, on the ground of their appearance, palliate their absence from public worship, would be induced to attend a service so fitted to their exigencies, and would thereby learn that there is no such sweetener of life, as the sensible manifestations of the love of God.

Who can tell what influences the suggested meetings would have upon the after-life of the parents? They would at least facilitate domiciliary visitation; that "preaching from house to house" which was found so effective in the apostolic age. The more regular attendance of the children would be secured, and the deep injury produced by such irregularity be thereby precluded—for it is continuous instruction that the children require, "the line upon line, and precept upon precept," until the lesson becomes, as it were, incorporated into the mental system, and thus colours all their views of life. Even if the parents were not saved, they would at least hear the sound of the Gospel trumpet, as clearly as congregated Israel heard the blast of the rams'-horns on the appointed festivals. But we *anticipate more* than this. New hearts would speedily bring new homes, and fever of the body would quickly vanish with the repose of the soul. The swearer's prayer would be superseded by supplications to the Sinner's Friend; the wanton or foolish song would be exchanged for the strains of Zion; and hearts now, like the room inspected by Ezekiel, "full of every form of creeping thing and abominable beast," would be so transformed as to become an earthly tabernacle, in which even the Holy One would not scorn to dwell. Changes like these have already occurred through the *silent* preaching of many a Ragged Scholar. With but stammering tongue he has lisped the praises of Jehovah—the mother has caught the faint accents which told of the glories of the better country; and, while with tremulous heart she has sought the fount of grace and found acceptance, it has been seen that her child has unknowingly become a minister of the true tabernacle.

At least something ought to be done to reach the festering vice amid which most Ragged Scholars are reared, if the teaching of the Lord's-day is not to be counteracted by the home-lessons of a week. The spiritual wall has been already "joined together unto the *half* thereof," and that simply because Christians, aroused by a sense of the moral darkness which may be felt, have "had a mind to work." Thus the children have been reached, and not a few, not merely *reached*, but "compelled to come in" and partake of the rich provisions of the Gospel. In many a Ragged School sit these pariahs of society, listening unto the loving accounts of Him, who, passing over the self-satisfied Pharisee, preached unto the sin-worn woman of Samaria. But the work is but half accomplished, and many are absent from the feast, whom Christ hath bidden as a guest. For it could spring alone from wilful blindness to facts, if we did not infer that the regenerated Ragged Scholar is but the first-fruits, as it is an unmistakable sign of the coming harvest. Let then the same Christ-like effort be made to rescue the parent which has been so abundantly blessed in the case of the child; and not merely *half*, but the whole spiritual edifice, will be reared. Surely Christ's message to the church is similar to that accorded to the cup-bearer of Artaxerxes in the days of Israel's former captivity—"Arise and build." May he that "hath an ear, hear what the Spirit saith unto the churches!"

E. J. H.

Poetry.

THERE'S WORK ENOUGH TO DO.

The blackbird early leaves its nest
To meet the smiling morn,
And gather fragments for its nest
From upland, wood, and lawn.
The busy bee, that wings its way
'Mid sweets of varied hue,
At ev'ry flower would seem to say—
"*There's work enough to do.*"

The cowslip and the spreading vine,
The daisy in the grass,
The snowdrop and the eglantine,
Preach sermons as we pass.
The ant, within its cavern deep,
Would bid us labour too,
And writes upon its tiny heap—
"*There's work enough to do.*"

The planets, at their Maker's will,
Move onward in their cars,
For Nature's wheel is *never* still—
Progressive as the stars!
The leaves that flutter in the air,
And summer's breezes woo,
One solemn truth to man declare—
"*There's work enough to do.*"

Who then can sleep when all around
Is active, fresh, and free?
Shall *man*—the mighty lord—be found
Less busy than the bee?
Our courts and alleys are the field,
If men would search them through,
That best, the sweets of labour yield,
And "*work enough to do!*"

To have a heart for those who weep,
The sottish drunkard win;
To rescue all the children deep
In ignorance and sin.
To help the poor, the hungry feed,
To give him coat and shoe,
To see that all can write and read—
Is "*work enough to do!*"

The time is short—the world is wide,
And much has to be done;
This wondrous earth, and all its pride,
Will vanish with the sun!
The moments fly on lightning wings,
And life's uncertain too;
We've none to waste on foolish things—
"*There's work enough to do!*"

J. Burbidge.

Plans and Progress.

BIBLE QUESTIONS.

Answers to April Questions.

Question 13.—*First Prize.*—Ann E. Turner, aged 11, Huntsworth Mews Ragged School, London.

Second Prize.—Bridget Corkerane, aged 10, Original Ragged School, Edinburgh; and James Ward, Compton Place Ragged School, London.

Approved.—James W. Turner, Huntsworth Mews Ragged School, London.

Question 14.—*First Prize.*—Rebekah Osborn, aged 8, Huntsworth Mews Ragged School, London.

Second Prize.—Euphemia Murray, aged 13, Original Ragged School, Edinburgh.

Approved.—Ann E. Turner, Huntsworth Mews, London; Isabella Riddell, Bridget Corkerane, and Eliza Cranford, Original Ragged School, Edinburgh: Susannah Watson, Ragged School, Dover; Isabella Foulke, Stanhope Street Ragged School, Liverpool.

Question 15.—*First Prize.*—James Johnston, aged 13, Original Ragged School, Edinburgh.

Second Prize.—Maria Jager, aged 13, Stanhope Street Ragged School, Liverpool.

Approved.—Euphemia Murray, Bridget Corkerane, Original Ragged School, Edinburgh; Jessie Robertson, School of Industry, Perth.

Although Ann Turner, Bridget Corkerane, and Euphemia Murray, have answered the questions so as to entitle themselves to two prizes each, we have thought it better to give only one prize on each occasion to any child.

The girls appear to have beaten the boys completely off the field, and our Scotch readers are evidently now quite alive to the importance of attending to these Questions. In answering Question 13, only a few children have referred to Luke xiii. 28, a very important text on the subject. Question 14 has been answered in many cases only by references. We repeat once more that the verses, or parts of them, must be written out at length. Many children have answered the former part of No. 15 correctly, but very few have endeavoured to answer the latter part of it. See Deut. xiv. 8.

THE RAGGED SCHOOL SHOE-BLACK SOCIETY.

A Tea Meeting of the Superintendents of the schools from which boys have been employed by the Shoe-Black Society, was held at Field Lane School Room, on Wednesday, the 16th of June, for the purpose of conferring with the Committee upon its past and future operations. Besides the Members of the Committee and several other gentlemen, the Superintendents of the following schools were present:—Field Lane, Neale's Yard, Windmill Street, Colchester Street, Ratcliffe, King's Cross, Grotto Passage, Clare Market, Brewers' Court, Huntsworth Mews, Richmond Street, Foster Street, Compton Place, and Wyndham Road.

After tea, the Chair was taken by Mr. Macgregor. Mr. Snape gave a short account of some interesting facts connected with the history and operations of the Society,

from which it appeared that from the commencement of the Society, on the 31st of March, 1851, to the 12th of June, 1852, 117 boys had been employed—recommended from 27 schools; that of these 18 had obtained permanent situations, 16 had left of their own accord, 10 had been discharged for misconduct, and 16 for unfitness, 11 had emigrated, 1 had died, and 46 were then in the Society's service. Several boys, who left of their own accord, had derived advantage from the assistance rendered them by the Society, and had subsequently been enabled to obtain employment. Of the boys who had emigrated, 2 had been sent out to Australia through the kind assistance of a member of the Committee; and 2 others had, by their earnings in the Society, saved a sum of £15, out of which their outfit had been provided. In comparing the results of the influence of the Society upon criminal boys, and those who had lost their parents, or whose parents were drunken and depraved, it was observable that the former class required the same treatment, and were susceptible of the same influences as the latter. On this subject Mr. Snape presented the following statement, showing—

That 27 boys had been criminals, of whom—

3 had emigrated.
5 had obtained situations.
4 had been discharged for misconduct.
2 had been discharged for unfitness.
3 had left of their own accord.
1 had been restored to his friends.
9 remained in the Society's employment.

27

That 29 were of the destitute class, of whom—

4 had emigrated.
6 had obtained situations; 1 of them apprenticed.
7 had been discharged for misconduct.
2 had been discharged for unfitness.
1 had left of his own accord.
9 remained in the Society's employment.

29

Mr. Snape then stated that the Shoe-blacks then employed (42 in number) were divided into three classes, according to their merits and the time they had been in the Society. The average weekly earnings of each boy in the first class, during the month of May, had been 11*s.* 3½*d.*, of which 2*s.* 8*d.* was retained to meet the expenses of the Society; a similar sum laid by in a savings' bank for the boy's benefit, and the remainder devoted to his support. Seven boys had been selected for the honorary distinction of good-conduct badges, as a reward for their excellent behaviour. Of these, 1 was from Bere Street, 1 from Yates' Court, 2 from Huntsworth Mews, 1 from Colchester Street, 1 from Plumtree Court, and 1 from Neale's Yard.

Four boys were employed as Messengers, who carried parcels and messages at the rate of two-pence for the first, and one penny for every additional half mile. [The present stations are the Stock Exchange—the Duke's Statue, Royal Exchange—the crossing opposite Hungerford Market—and Leicester Square.]

During the winter, when the inclemency of the weather obliged the Society to reduce the number of the stations occupied by Shoe-blacks to 21, they were enabled to afford occupation to 19 additional boys, by employing them as Broomers in some of the principal streets at the West End. This occupation had been necessarily suspended during the summer months, but would probably be revived in the ensuing autumn.

Mr. Snape further stated, that in order to prevent the withdrawal of the boys for the purpose of obtaining possession of their banks, and the misapplication of the money through the cupidity of their parents, the Committee had established the following rules, which were explained to the boys on their admission:—

"That any boy will be permitted to draw a sum not exceeding one-sixth of the amount in his Bank on any Wednesday, after three days' notice, with the approval of the Committee; provided that he brings with him, on the day of

drawing, a written statement from the superintendent of his school; setting forth the circumstances, and supporting the boy's application with his recommendation.

"That the amount of each boy's Bank, when he leaves the Society, shall be applied for his benefit, according to the discretion of the Committee, either through the superintendent of the Boys' School or otherwise.

The Dormitory at Off Alley (which is capable of accommodating 12 boys) was opened in February last, for the reception of those who had no home. There are at present 9 boys so accommodated, who each pay 1*s.* 6*d.* a week for their lodging. A matron resides on the premises, as well as the sub-inspector, under whose care the boys are placed. The Committee are anxious, to the best of their power, to advance the moral and spiritual welfare of all the boys in their service; and with this object the boys assemble every morning before they commence their daily labour, for the purpose of morning prayer, which is conducted by one of the Committee. An address on some religious subject is also delivered on Wednesday evening, and a Bible class is held every Sunday morning for the boys in the dormitory. In order to induce regular attendance on the part of the boys at their own Sunday Schools, a system of tickets has been adopted which has been found in the highest degree beneficial.

In conclusion, Mr. Snape observed, that it is a source of gratification and thankfulness to the Committee, that the success of their operations has awakened the attention of Ragged Schools, both in London and more distant places, to the subject of industrial occupations; and referred particularly to the "Steppers" of Dorchester Place Female Refuge, and the Shoe-blacks and Broomers of Gravesend, Liverpool, Brighton, Sheffield, York, and Dublin.

Mr. Fowler then explained the rules which had been adopted for the admission of boys into the Society. A discussion arose in which the Superintendents of several of the schools took part, as to the character of the boys to be recommended as candidates. Although the previous conduct and character of boys formed no bar to their eligibility, yet all present felt the necessity of the greatest caution in selecting those boys only who gave evidence of reformation, and promise of steady and orderly behaviour.

Mr. Oliphant stated that the conduct and regularity of the boys at morning prayers was very satisfactory, and that the system adopted of exacting a fine of one penny from every boy who was late, had contributed materially to this result. In reply to further remarks by Mr. Oliphant, the Superintendents present bore testimony to the fact of the attendance of the boys at their Sunday Schools, having been much improved since the introduction of the Sunday School tickets.

Mr. M. Ware explained that the boys' fines were appropriated to the support of a sick fund, which was also aided by voluntary contributions, and that 21 boys had been assisted out of that fund. He then introduced the subject of rewards and punishments, and also referred to the division into classes, and the good-conduct badges which had been mentioned. The punishments consisted of reprimands, suspension for a day, or for some longer time, and if these means failed, of dismissal. In cases of dishonesty, which is always visited with dismissal, but of which only three instances have occurred, the offender is publicly discharged in the presence of all the boys.

Mr. Reilly next expressed the desire of the Committee to receive the suggestions of the Superintendents, as to the propriety of establishing an Evening School at the Society's rooms at Off Alley, towards which the boys should pay a small weekly sum, as it is found difficult to obtain their regular attendance at their own schools on week evenings, in consequence of the lateness of the hour they return from work. He also adverted to the necessity of devising some industrial or other occupations for

boys on wet days. The proposal of an Evening School was cordially received by the Superintendents present, and several suggestions made with respect to the industrial occupation of the boys in wet weather. Mr. Mounstephen recommended that such days should be devoted to the education of the boys rather than to industrial employment, and the Committee promised to give the subject their serious consideration.

The Chairman then summed up the proceedings of the evening, and urged the Superintendents to set on foot occupations of a similar character to those introduced by the Society, particularly Broomers, Brassers, Steppers, and Messengers. He also stated, that the good conduct of the boys at their stations had induced various overtures to be made to the Society, by parties whose business required the employment of numerous boys of trustworthy character. He concluded by expressing his thankfulness for the success which had attended the efforts of the Society; and observed that the undertaking had been commenced and carried on in a spirit of prayer, and in a confident reliance on the Divine blessing. Prayer was then offered, and the meeting separated.

THE NORTH STREET SCHOOLS

We sincerely desire to call the attention of our readers to the advertisement of these schools in our advertising pages. As will be seen, the assistance sought is for the erection of new school-rooms in the needy neighbourhood of North Street, Bethnal Green. To those acquainted with the schools and the excellent fruits they have already yielded, the proposal in question will require no recommendation from us, for we know of no district where a greater amount of permanent and spiritual good has been effected at a cost so small to the public. It was not until necessity (through extended effort) compelled the assiduous labourers in that neighbourhood to make known their wants, that they became petitioners for popular assistance; and we earnestly hope that the very needful work in which they are now engaged will meet with that amount of encouragement it so richly merits. The small rooms in which the two separate schools are now conducted are scarcely capable of accommodating half the number of children crowded into them, and so unwholesome is the atmosphere, that the health of the teachers suffers much in consequence. Besides the very economical manner in which the proposed building is to be erected, we think the simple fact, that from among the young converts connected with the schools, one is at present being trained for a City Missionary, and another for a Ragged Schoolmaster, is enough to give confidence to those who may assist in the undertaking, that their contributions, however liberal, will not be uselessly bestowed.

Correspondence.

PICTORIAL LECTURES TO CHILDREN AND PARENTS.

In our Annual Report, a slight notice is given of a new Society for promoting self-education among the poor by means of popular lectures, reading-rooms, and cottage libraries.

The Committee have for some time been engaged in preparing pictures and diagrams on a large scale, for sale or loan, to parties in town or country who would like to undertake giving lectures gratuitously in their own locality.

The attention of Ragged School Teachers and others is now called to the following letter:—

"*Working Men's Educational Union,*
"*43, Skinner Street, Snow Hill.*

"Dear Sir,—As you have taken so lively an interest in our Union matters from the commencement, you will be glad to be informed that we are in a position to make an immediate beginning by furnishing lectures in London, calculated to attract, interest, and improve Ragged Children and their Parents—a class who squander much of their time upon pernicious amusements. Several very interesting subjects being now in hand, and the diagrams and drawings being in course of preparation, we hope before long, with the aid of popular works published, to educate qualified parties in the several districts, to take the work upon their own hands. We shall be glad, therefore, to help any persons recommended by your Union, by putting them in the way of lecturing, and will furnish them with diagrams and other helps, either by way of loan or by sale, as may be agreed upon, so soon as they are ready for issue.

"You must clearly understand that all *local details*, such as obtaining rooms for lectures, printing, lighting, cost of admission, etc., must be arranged irrespectively of our Union. We can only undertake to send a lecturer, with his diagrams or panorama, at a cost of £1 to cover all charges, within the three miles circuit. All particulars to be previously arranged by *personal interview with Mr. F. Baron, Depositary, at this office.*

"We have considered Ragged Schools as entitled to peculiar consideration, and shall make an exception where the children only attend, by a reduction to the extent of one-third, charging only 13*s.* 4*d.* to cover all expenses.

"We have not the least doubt, from past experience, that the lectures will be highly *interesting and attractive*, being abundantly illustrated, and brought down to the level of the capacity of those addressed; and we are quite satisfied that, with the exception of the very poorest districts, 1*d.* or 2*d.* would be generally forthcoming to pay for a ticket. At first, however, and until the lectures are appreciated, it may be desirable to depend for the expenses upon a small collection, made from those who are able and willing to benefit the poor, either previously to, or at the lecture; or, it has been suggested that, deserving children might be rewarded with tickets, paid for out of the School Funds, or by gift from teachers or other benevolent friends; thus, 2*s.* would enable any person to introduce 24 children, or their parents to lectures at 1*d.* a ticket. We have but very little doubt that eventually all, excepting the very poorest, will gladly purchase a ticket of admission, and would be gratified in so doing by a feeling of independence which it should be our object to encourage.

"The parties deputed by our Union to lecture, will be selected only from those who afford satisfactory evidence of consistent Christian walk and conversation. They will introduce the subject of religion as often as they have opportunity, urging the claims of Christianity upon their auditory, by such arguments as shall naturally arise out of the subject of the lecture.

"Believe me to remain, my dear Sir,
"Yours very faithfully,
"BENJAMIN SCOTT, *Hon. Secretary.*"

"MR. WM. LOCKE, *Hon. Secretary of the Ragged School Union.*"

[We trust many will at once take advantage of the offer thus made, and try the experiment of a few lectures as an attraction to the Ragged School, at a season when so many children absent themselves. Thus, if a room can be had free and large enough to accommodate 200 persons, the tickets, if sold at 1*d.* each, would cover the expense of the lecture, use of diagrams, etc. etc. If a gratuitous lecturer can be obtained, then the profit could be appropriated as rewards to children, or towards expenses of the school.—ED.]

SEED CAST INTO GOOD GROUND.

THE great towns of England are the centres of attraction to the commercial world, as the emporiums of her arts and manufactures. Here, amid the ever restless clatter of the loom, the ponderous crashing of machinery, and the din and turmoil of thoroughfares, but one idea seems uppermost—the extension of commercial enterprise. But these large towns are the fields in which the philanthropist delights to labour. They have attractions for him different to those of the commercialist. Here he finds multitudes suffering from the contagion of depravity, and here he sows his seed in hope that one day it may bear precious fruit, to the honour and glory of his Divine Master.

J—— W—— was born in a large town in the west. His parents were poor. He suffered as thousands suffer, neglect from all, and he became a pet with the neglected, bearing the badge of depravity. One Sabbath afternoon while he was waiting for his companions, for an excursion into the fields, a good man passed by that way—a zealous Sunday School teacher; he invited W—— to accompany him to the school. He went, as he himself said, to disappoint his companions, who had kept him waiting. The school became his spiritual home. Here the long neglected intellect began its development, and the seed of instruction took deep root. The lad became the favourite of the school; and with untiring diligence well rewarded his teachers. He rose from class to class till he had gained so much respect as to be chosen as an assistant teacher. For this honour he was unprepared by want of clothing; to remove this difficulty the teachers subscribed, one a pair of shoes, another a cap, etc. Now J—— W—— commenced a career for which the church will long hold his memory in delight. He grew daily in favour with children and teachers, and became as marked in the Sabbath School as an expounder of the Divine word, as he has since in his public ministrations, as one of the ablest of the Christian ministry.

Teachers of Ragged Schools! work with diligence in your glorious enterprise—"and ye shall reap if ye faint not."

J. H. B.

Notices of Books.

Religious Progress, and Lectures on the Lord's Prayer. By the Rev. W. R. WILLIAMS, D.D. London and Glasgow: William Collins.

THESE subjects are treated in a masterly manner by Dr. Williams, who has not only rendered to his own congregation good service by the delivery of these lectures, but by the publication of the volume has contributed to the more general advancement of the Redeemer's kingdom. We specially recommend this work to the notice of the young members of our churches, as peculiarly adapted for advancing their growth in all the graces that adorn the Christian character. Thanks are due to the publishers for producing such a valuable work at so low a price—so low, that we have nearly twenty well printed pages on good paper for one penny.

Faith in Earnest. By the Rev. CHARLES DENT BELL, M.A. London: Sampson Low.

A SERIES of small pamphlets, by which the young Christian's oft-repeated question, "What is Faith?" is to be answered by the apostle's list of worthies named in the eleventh of Hebrews. The first of the series—the only one yet published—furnishes that portion of the answer supplied by Abel's sacrifice. Enough has appeared to cause us to augur well of those that are to follow. The present treatise is full of important and vital truth, pleasantly and yet powerfully stated. We wish for it a larger circulation.

Bible Gleanings, by MATILDA BASSETT. Published for the benefit of the Woolwich Ragged Schools, and dedicated to the Rt. Hon. the Earl of Shaftesbury. London: Partridge and Oakey.

A HANDSOME little volume, well suited for the drawing-room table. We have no doubt it will become a favourite with all who love Gospel truths decked up in poetic beauty. The author speaks of herself as "more used to grapple with

the stern realities of life than to tread the flowery heights of Parnassus; more conversant with the rules of domestic government than of those necessary to rhythmical composition." This is as it should be, and we therefore the more highly appreciate these effusions of her genius—*the occupation of her leisure hours.* We have selected one of the pieces, as a specimen, not because it is the best, but being the shortest, is the most suitable for our limited space:—

"WHO MAKETH THEE TO DIFFER?"
1 CORINTHIANS, iv. 7

"I thank thee, Lord,
I am not as this man, for I give tithes
And fast."

And if thou dost, what then? Shall "mint,
The cummin, and the anise-seed," in tenths
Given unasked, be cause for pride? Or terms
Of abstinence in part, or more in full,
Swell thee with thoughts of greater sanctity?

Oh! If thou hast such cause for holy joy,
Then render thanks; but where award is not
Of merit, but of grace, surely the tone
Of deep humility is seemliest—best.

"Who maketh thee to differ?" Ask thy soul,
Why from the self "same lump" of which the race
Of man is made, thou shouldst be thus transform'd,
A monument of mercy?

Boaster! know
'Twas for His "own sake, not for thine, the Lord
Thus fashion'd thee; and pride but ill becomes
Dependants poor. Henceforward often look
Down to the pit from whence He digged thee,
And to the rock from whence thou first wert hewn;
But be no more puffed up.

Methinks the voice,
The "stand-by" tone of Pharisaic pomp,
Forms not a part of *vital* holiness:
The humble man is he most like his God,
And he who sees himself "the least of saints"
As he who differs most."

Notes and Narratives of a Six Years' Mission, principally among the Dens of London. By R. W. VANDERKISTE. London: James Nisbet.

THE title gives a correct idea of the contents of this volume. The writer, for six years, was an agent of the London City Mission, and laboured in one of the most unhealthy and morally depraved localities of this great metropolis, known as the "Cow Cross District."

The author states that "the wear and tear incidental to a six years' labour has rendered a recess desirable." He has, therefore, for the present resigned his Mission duties, but has not spent his time in idleness, as the production of this volume is the result of his labours in the first half of his Sabbatical year. Glad should we be if the pecuniary circumstances of his devoted brethren, in the same department of the Lord's vineyard, enabled them also to take a little breathing time; when they feel a recess is not only desirable, but absolutely necessary for a continued and efficient discharge of their all-important duties—but it is otherwise. The work before us contains much valuable information, upon that subject which should be to a Christian community all engrossing—the moral and spiritual character of that class of people, who are so sunk as to appear to be but a small remove above the mere brute creation. The pages are not occupied in a discussion of abstract theories, but are wholly devoted to matters of fact, and demonstrate the work of the Mission to be more of God than of man.

We do not recommend the volume as a literary production, but as an interesting exhibition of what can be effected, under God, by an earnest and self-sacrificing man. The most romantic narratives are occasionally introduced. The following is one of them:—

"Sometimes the accounts I have received respecting the formidable disturbances which once took place on my district and in the neighbourhood have been of a very strange character. An old Bow Street officer, who yet lives in the neighbourhood, has detailed strange and terrible scenes to me. One I will give as nearly as possible in his own words, omitting some unpleasant vulgarities: 'One of my mates come to me, as near as I can guess it might be two o'clock in the afternoon. Says he, "P——, you must come up to the office directly." It was in Hatton Garden then, sir, close by. "What for?" says I. "Oh!" says he, "there's the Irish murdering one another on Saffron Hill, and the place is blocked up with the mobs." So I takes my staff, and my cutlash, and my pistols, and away I went up to the office. It wasn't a minute's walk scarce, you know. Well, sir, there they was, breaking one another's limbs on Saffron Hill, hundreds of Irish with great sticks and pokers; ever so many had been taken off to the hospitals wounded; they was so spiteful, the shopkeepers put up their shutters, and the place was full of Irish, cutting and slashing like mad, and coming from all parts, taking sides and fighting one against another. Well, sir, there was only six of us, and we found we must turn out. "My lads," said the head constable—and he didn't like it at all, he didn't—says he, "this *is* a queer job, but *go* we must!" Well, sir, away we went, but it warnt no use at all; the mob didn't mind our cutlasses a bit; great big fellows come up to us with their pokers, and we warnt in no pleasant situation in no respect. Well, I saw there'd be murder very shortly, and suddenly a

thought struck me, and away I went round the corner—may be you knows the shop—it was a shop where they sold almost everything then. Well, I knocked, but they were afraid to open the door. Says I, "It's me, Mrs. ——, and do let me in;" so they let me in. Says I, "Let me have some red paint of some sort himmediately;" so they gave me some rouge or carmine, I don't know which it was. So I took out my pistols and put in a charge of powder, then some paper, then I wetted a *lot* of this paint and put it in, and some paper loose over it, and off I went. Well, there was my mates hemmed in, but no lives lost, thank God; they was fighting away; well, a great chap come up to me with a poker or a fender a-fighting with, so I *outs* with a pistol, and, says I, "Stand back!" and presents it at him. Well, he didn't stand back, so I fired at him. Well, sir, you may depend on it, (I shall never forget it,) the force of the powder and wadding knocked him right off his legs. It caught him in the forehead, and the red paint made his face look just as if it was all covered with blood. They made sure he was a dead man, and some carried him off to St. Bartholomew's Hospital, and the mob got frightened at us and dispersed. They didn't know whose turn might come next. Well, sir, when they came to examine my man, at the hospital, and washed his face, it set 'em a wondering, for they found there wasn't no wound at all. The man was partly stunned, and soon walked home. Well, sir, the story got wind, and them Irish was so pleased with it afterwards, (when they come to their proper reason and sobriety, they could see it had perhaps prevented *real* murder, for they was getting terrible spiteful when I *let fly*)—they was so pleased many of 'em would have done anything for me afterwards. The housekeepers in the neighbourhood, too, made us a handsome present, and I was told about that red paint *job* a long while afterwards, you may depend on it, sir.'"

The Infant Class in the Sunday School. An Essay, to which the Committee of the Sunday School Union adjudged the First Prize. By CHARLES REED. London: 60, Paternoster Row.

TILL within a few years the moral and religious training of the infant mind was considered either unnecessary or impracticable, and therefore not attempted. Wilderspin and others commenced a noble work, when they undertook the cultivation of the senses, the impartation of ideas, and formation of the habits of children from "the walking age." The labours of these philanthropists were for many years exclusively confined to the week-day school; but happily for the little ones of this generation, the principles and practices of infant training are so well understood and appreciated by our present educators, as to be adopted in the best Sunday Schools throughout the kingdom. We trust the time has arrived, when a Sunday School without its Infant Class will be considered incomplete, and, to a certain extent, inefficient. We thank our friend, Mr. Charles Reed, for turning his attention to this subject, and especially for producing this admirable essay. We cordially recommend it to mothers, teachers, and others interested in the proper training of the infant mind.

Intelligence.

BREWERS COURT RAGGED SCHOOLS.

THE Annual Meeting of the friends and supporters of the above schools was held at Freemasons' Hall, Great Queen Street, on Thursday evening, May 20th, the Right Hon. the Earl of Shaftesbury in the Chair.

His Lordship said, he had seen by a circular issued by the Committee of the Schools, that in consequence of the inadequate support received from the wealthy and benevolent residing in the neighbourhood, numbers of children had been turned away. It had been said, that this arose from their want of knowledge of such a good work being carried on, but he was very much afraid that that was not the case, as none could help seeing the numbers of wretched children daily running about the streets. He felt that the wealthy ought to maintain the schools to the utmost of their power, as they were well adapted to the class for which they were intended—a class he hoped which would, if not entirely exterminated, soon be almost destroyed. Nothing could be more explanatory of the misery of the poor children of London, than diving into the wretched and miserable habitations of their parents; that, he was sure, was the greatest cause of the physical and moral degradation of the population. In Paris and Vienna, cities governed by a despotic Government, such miserable dwelling-places were not to be seen. In the time of the Great Exhibition, foreigners having seen these abodes of misery, returned to their own countries, perfectly astounded with the supineness of the Government of England, of whose philanthropy they had heard so much. His Lordship concluded by expressing a hope that the Government would take steps for the improvement of the dwellings of the working classes, asserting that then, and not till then, would their children rise up and bless them.

Mr. Lett, the Secretary, read the Report, which showed that the average attendance of the Day and Evening Schools together, had been from 150 to 160 children. Last year, there was a small sum due to the Treasurer, but now there is a balance in favour of the schools. The Report concluded by stating, that a Dispensary had been founded in conjunction with the schools, and urging upon the Meeting the necessity of urther contributions to meet the increased expense.

The Meeting was numerously attended, and the following ministers and gentlemen took a part in its proceedings:—the Reverends G. T. Driffield, J. Smith, A. Thelwall, Dr. Cumming, J. Branch, Mr. W. Ferry, and Dr. Cross.

GOLDEN LANE RAGGED SCHOOL.

THE Annual Meeting of this school was held in the upper School-room, Honduras Street, on Tuesday Evening, 8th June. The Rev. Robert Hamilton in the Chair.

Mr. Anderson read the Annual Report, which stated that the heavy expenses incurred in fitting up an additional school-room in the building, were now entirely defrayed, as also the other liabilities due at last Annual Meeting. This had chiefly been effected through the exertions of the ladies connected with the school, who held a fancy sale n the autumn of last year, which yielded about £114.

The Infant School has an average daily attendance of 160 children; the Sabbath Schools similar to the attendance of last year. From 80 to 100 girls attend the sewing class on Monday evenings, which, together with the classes for girls on Thursday and Friday evenings, is conducted by the ladies gratuitously.

Upwards of 400 articles of clothing have been made by the girls during the year, and purchased by them at a reduced price. The amount paid on such purchases amounted to nearly *ten pounds*. About 17 girls have gone out to service, some of whom could now scarcely be recognised as the same ragged, wretched-looking girls who were wandering and idle in Golden Lane two years ago.

The assembly was addressed by the Rev. John Charlesworth, Messrs. Carter, Ferry, Walker, Green, and Cuthbertson, after which the benediction was pronounced, and the meeting terminated.

CAMDEN TOWN RAGGED SCHOOLS.

THE Fourth Annual Meeting of this Institution was held on 10th June, at the new Vestry Rooms, Camden Town. Lord Robert Grosvenor, M.P., presided.

The Report referred to the pecuniary difficulties which had hindered the school operations in the early part of the year, but these have been entirely removed.

The number of the children on the books of the Sunday School was 115, besides the Bible Classes for Adults held on Sunday mornings and evenings, as well as on Friday nights, conducted by the Missionary. There is also a library containing upwards of 100 volumes. In the infant and juvenile Day School, the average attendance has been 120, of whom 24 are fatherless, and 4 have neither parents. Since the opening, 590 children have received instruction. In the schools connected with this branch is a working class, the progress of which has given much satisfaction. The Boys' Evening Class, which the Committee were obliged to discontinue in the early part of 1851 for want of funds, has been re-opened, the average attendance is about 30. The Committee intend to re-open the Industrial Classes that have been suspended for the same reason.

The Committee sought to impress on the minds of every one who held precious the well-being of society, that the need for heart and hand-stirring interest in such an endeavour as the present was most urgent.

The receipts for the year were £282, leaving a balance over the expenditure of £95, including £80 just received from an anonymous benefactor. The Meeting was afterwards addressed by the Revs. J. E. Gladstone, W. C. Williams, J. C. Harrison, W. J. Langdale, J. Henson (United States,) Messrs. W. J. Maxwell, J. G. Gent, Joseph Payne, and J. M. Clabon.

Thanks having been voted to Lord Robert Grosvenor and J. Payne, Esq., for their able conduct in the Chair, the Meeting separated.

DOVER FEMALE RAGGED SCHOOL.

THE second anniversary of this excellent institution took place on Tuesday evening, 18th of May, at the school-room in Adrian Street. The teachers and children assembled at six o'clock in the evening, and the interesting proceedings of the occasion were commenced by the singing of the hymn, "God is Love," which was followed by prayer, and that was succeeded by a suitable address from the Rev. J. Lambert Knowles, assistant minister of Christ Church, Dover. In the course of the address the children were examined in reference to their knowledge of the "Life of the Saviour," as narrated in the Gospels; and the answers elicited were generally satisfactory. In the course of his remarks, the reverend gentleman sought to impress upon his youthful audience the importance of making the Scriptures the guide of their life, and the necessity of seeking the Holy Spirit's teachings when perusing the inspired word. The observance of the fourth commandment, "Remember the Sabbath day, to keep it holy;" and the importance of prayer both to the children and teachers, as well as other points for seasonable instruction, were fervently enforced by Mr. Knowles, who was listened to most attentively by the scholars. At the close, a supply of coffee and cake was served; after which, a concluding hymn was sung, and prayer offered, when all separated, highly pleased with the evening's entertainment.

Papers, Original and Selected.

EMIGRATION: SHALL IT BE CONTINUED?

EMIGRATION in connection with Ragged Schools has been attended with a degree of success that we, although sanguine upon the subject, never anticipated. The class of persons forming the material of our schools, their previous habits, their painfully neglected condition, their practices of immorality, and their ignorance of religious truth, naturally led us to form moderate ideas as to the issue of our labours, and to suppose that failures would be both numerous and trying. To expect persons of such a class to become honest and useful members of society, by the simple means we propounded, did, as some friends told us, seem little else than to expect a miracle. Our great encouragement, however, to undertake and continue the effort, was based on what we believed to be a truth, that the work was of God rather than of man, and that it was for us to use the means, and God would give His blessing. Although many years have not elapsed since our labours were begun, yet a sufficiency of time has passed to test the plans, and to prove them eminently fitted to accomplish the objects contemplated. We do not say our system is complete, or all that we could desire. We are inclined to believe it is in a transition stage, but of its future form and character we presume not now to dwell. The success of past efforts, and the duties of the present time, are peculiarly ours. Upon the former we delight occasionally to ponder, and the latter we number among our highest privileges. There is an indescribable pleasure in doing good to those around us, especially those who are in danger and who cannot help themselves. To rescue them from peril, and to place them in a position of safety, is to imitate Him, who, although he took upon himself the form of a servant, was nevertheless "King of kings, and Lord of lords."

In this position of helplessness and danger we have discovered large numbers of our fellow-creatures—we have endeavoured to arouse them to a sense of their perilous condition; but language fails us to describe our feelings when the cry of distress is heard, and we find ourselves powerless in the rescue. A cry of this kind has recently reached us, in the following touching appeal to the superintendent of one of our principal schools, signed by forty-two youths and young men. We have inquired into the genuineness of the document, and received satisfactory replies. We have, therefore, no hesitation in giving it entire as—

THE SCHOLARS' APPEAL.

"Sir,—You and our teachers have often told us, that when we need advice, and require help, to tell you all our troubles, and open our minds freely to you. We are all fully sensible of the very great kindness you have always shown towards us, and of the interest you take in promoting our welfare and happiness.

"We are therefore earnestly desirous to excite your warm interest in a matter on which our prosperity seems to depend.

"Many of our companions have gone abroad through the kindness of the Committee of the school, and other friends of the friendless; and we have been greatly encouraged by hearing from time to time of their prosperity. We have also heard lately how much the colonies want hard-working young men and boys, and that they have sent

money over to the Government of this country for them to send out such people as would work hard. This seems to us to be our opportunity. In this wide world, we have no friends to help us but those we have found in the school, and as the Superintendent, knowing us better than anybody else, we come to you, sir, and ask that you will kindly interest yourself to secure from the Government the means to carry us to the colonies.

"We humbly make our claim to this great privilege, because, sir, we are friendless, except with you and our teachers. We think you will believe us when we say, that we are desirous of earning an honest living by honest employment, and are quite capable of doing so when the opportunity offers.

"We are now suffering both mentally and physically; mentally, because our consciences will not let us do evil; and physically, not being willing to do wrong to obtain money, nevertheless we can get no lawful employment.

"As a proof that this desire is sincere, many of us have, as you are aware, hung about the school for months, only earning a few pence at a time, choosing rather to do so and be kept under its care, than go away and be liable to fall into old temptations although we might get more money.

"Another reason for troubling you, sir, is this; we think we might benefit the colonies by bringing to them our labour—benefit those who stay at home, by taking away some of the surplus labour—and benefit ourselves by getting good wages where labour is wanted; and, above all, it would specially benefit us, by taking us entirely away from the scene of evils and many temptations of which we have seen too much here.

"We therefore humbly beg, under God's blessing, that you will use your best influence in such a way as may induce the Government to grant a portion of the colonists' money to send us out to them."

Of the 42 persons who signed this appeal, we find 24 are from 14 to 20 years of age, and the remaining 18 average 23 years.

Deputation to Sir John Pakington.

On the receipt of this and other earnest applications of a similar kind, the Committee of the Ragged School Union was induced to make another effort to obtain aid from Government. They therefore appointed a deputation to wait upon the Colonial Secretary, and to lay before him a statement of the objects of the Society—the extent of its operations—the difficulties of poor lads obtaining employment in England—the desire of colonists for the services of these youths—the educational, industrial, and moral training imparted in the schools—and the conditions* required by the Committee of every candidate for emigration. On Monday, June 28th, 1852, a deputation of five gentlemen waited upon the Secretary of State for the Colonies; they were courteously received, and their statements listened to with attention by Sir John Pakington, who promised to give the subject his consideration, and to return an answer. That answer has since been received, and how to transmit it in reply to the "cry of distress" we know not. Sir John says, "He fears he shall

* Sound health.
Between fourteen and twenty years of age.
Regular attendance for at least twelve months in a Ragged School, or six months in a Refuge, including regular attendance in an Industrial Class for at least four months, or a competent knowledge of some handicraft or practical occupation, which would serve as an equivalent for such industrial training.
The ability to write sentences from dictation.
To work the four rules of Arithmetic.
To read fluently.
To repeat the Lord's Prayer and Ten Commandments, showing a comprehension of their meaning, and answer questions on the principal subjects recorded in the Gospels.

not find himself at liberty in the present state of labour in Australia, and with the great and constant demands for assistance now made upon the Commissioners, to apply the colonial funds in aid of that class of emigrants." Why this class in particular should be shut out from the benefit of a portion of the immense sum (£300,000) recently sent home by the colonists for the purpose of promoting emigration from this country, we scarcely know; especially when all those colonists with whom we have had communication, either personally or by letter, have spoken favourably of those of our lads, whom they have seen in the colonies; and when also we find by direct and indirect communications from a large majority of our emigrants, that they are prospering, and becoming even respectable in the land of their adoption.

Gratifying Testimonies.

It would fill our periodical to an undue extent, to give many extracts from the numerous letters we have received confirmatory of these remarks, but a few may not be out of place. They must necessarily be brief in order to include as many as our space will allow:—

"Sir,—On reading one of *The Times'* articles of the 23rd inst., I reproached myself for not having hitherto borne my testimony to the good conduct of the 'Ragged School boys,' sent to Port Philip during my residence there by the Earl of Shaftesbury; and in proof that those objects of deep commiseration would, if judiciously selected, be willingly employed by the settlers there, I enclose a letter of the 1st of August last, from a respectable magistrate of the Portland Bay district, requesting your attention to the following passage:—'I should be obliged if you would procure me some of Lord Ashley's lads, apprenticed for three or four years, not under 15 years of age; I will give them £10 the first year, £14 the second, and current rates afterwards.' I should have sent them away some weeks since, but found with regret that they were not eligible for a free passage, under the stringent regulations of the Emigration Commissioners, prescribed, I presume, by the Colonial Government under very different circumstances.

"J. Stanley Carr,

"*Chairman of the Committee of Australian Colonists.*"

"Messrs. * * * and Co., London.

"Dear Sirs,—Yours of the 8th of May to hand this day. Mr. Gent, of Exeter Hall, may send some more boys of the same stamp as those by the *Gipsey Queen*. They are very much wanted. One was engaged on landing by one of the cabin passengers, and the other two I got placed immediately as servants at five shillings per week and their board, in the houses of very substantial tradesmen, whose wives are good housekeepers, where, if they conduct themselves decently, they will be well fed and housed, and their masters and mistresses will be as good as parents to them.

"I remain, etc., A. Scott, *Adelaide.*"

"My Lord,—It may be satisfactory to you to learn that I have seen some of the children from the Ragged Schools on board the Emigrant ship *Artemisia*. Mr. Crabtree gave me a most favourable report of their conduct during the time they have been on board. One of them has made himself very useful during the voyage down channel, in acting as tailor, and repairing the clothes of the officers of the ship and the emigrants.

"Thomas Cave Childs,

"*Rector of St. Mary's, Devonport.*"

"My Lord,—I have taken the earliest opportunity of informing you since my return to this country of the arrival at Moreton Bay, New South Wales, of the ship *Artemisia*, prior to my leaving Australia at the commencement of the present year. I am enabled to inform you that every one of them, [the emigrants,] previous to leaving the ship, was engaged at good wages, and I doubt not will do well.

"Charles Cooper,

"*Religious Instructor on board her Majesty's Convict Ships.*"

"On landing, the boys were all hired at rates similar to what they might have got in England. The youngest is with a druggist, and is well liked. One of the girls was lately married to an overseer of a station, a respectable man; and so far as I have heard, all the others have given satisfaction to their employers.

"MARK CRABTREE,
"*Passenger on board the Artemisia.*"

"The boys have all got situations, both those that came out in our vessel, and those that came out in the *Osprey*, which arrived about six weeks after us. The periods of their engagements are various, from three months up to two years. They are most of them up the country, or, as it is called here, in the Bush. The salaries they are to receive are from £12 to £18 a-year. They are mostly engaged as shepherd boys. Five of the boys that came out in the *Osprey* have engaged with the same master, to work on his farms up the country.

"PHILIP JOHN LATTER,
"*Schoolmaster on board ship.*"

Our source of information has not been confined to letters, but we have inquired of all persons we have met with in this country, who, by a residence in the colony, were able to furnish us with the results of their observations upon the conduct of our emigrants; from these we have received the following oral statements:—

"Henry Clackson engaged himself to an emigrant that went out in the same ship, did not stay with him very long in consequence of a good place being offered him at the Commercial Inn, where he commenced with 4*s*. per week, with board, lodging, clothing, washing, etc. He was in this situation when I left.

"Daniel Charker became a plasterer; for four months he was earning 20*s*. per week. He sometimes takes jobs on his own account, as a little master. He would get on better than he does if it were not for being often ill.

"James Regus went into the Bush, and I lost sight of him.

"James Gilmour is in the building line, and has been earning 4*s*. 6*d*. per day all the time he has been in the colony.

"John Hearn is a painter, and can earn 7*s*. per day, but unfortunately he drinks, and so loses his money as fast as he gets it. The young woman, Jane, who went out with him, expecting to become his wife, refused to marry him in consequence of his drinking habits.

"Thomas Tombs is a clay worker, and regularly earns 4*s*. 6*d*. per day.

"John Scully is carrying the hod, and gets 27*s*. per week. He saved money, and has already bought three allotments of building land, beside half an acre of garden ground.

"John Evans is a sawyer, works piece-work, and can get from 8*s*. to 10*s*. per day. He dresses well, and appears very comfortable.

"John Dard is at work in a tan-yard, and gets 10*s*. per week, with board and lodging, but pays for his washing. He has been in his place fourteen months.

"Joseph James is a shoemaker; earned 30*s*. per week. He is doing well at his trade in the Bush.

"J. Wezzey is a shepherd at Adelaide, and gets 9*s*. per week—all he wants. He is doing well.

"John Williams on arrival at Adelaide went into the Bush, is a shepherd, has 6*s*. per week, rations, lodging, etc.

"E. J. Smith worked among the ships in the Harbour, at Melbourne, and became a sailor.

"C. Green is with his sister at Geelong, and is doing very well.

"W. Dowear has become a sailor, and gone round to Sydney.

"W. Ward has a place at Clark's Hotel, under an agreement for three years at £20 per year, rations, etc.

"John Grady has gone to the Burra Burra Copper Mines, with a good prospect of getting on.

"C. Scully was very useful on board ship, and the captain on arrival obtained for him a good place.

"A. Dard gone to Burra Burra Mines with J. Grady.
"W. H. Shuter had a place at Adelaide, but by negligence and misbehaviour lost it, and has become a shepherd."

The Emigrants' Statements of Themselves.

We give the following extracts from Emigrants' letters without any effort at selection from the pile that lies before us. We could add many others, but our space will not admit more on the present occasion:—

"I am engaged as a shepherd, or to be generally useful. I am to receive £12 per year, and my rations and washing. I am very happy at present, thank God.
"William Swain."

"I am in a good place, have a good master and mistress. My wages is £6 per year, and my washing, and my clothing, and my board. In a little while I will be able to send you home a little to help you. I am well and healthy myself.
"John Wormald."

"I am happy to say that I have got a good place, for my mistress is more like a mother to me than a mistress; there are five children, master and mistress to do for.
"Mary Ann Hogan."

"On the 20th I went to Ipswich, where I have a good situation as gentleman's servant; I have £20 a-year, board, lodging, plenty to eat and drink. Walker has gone up the country as a shepherd, he being one hundred miles from where I am at present. "John Ravenscroft."

"I am with a very good master. I am now getting my food and £12 per year. It is a most delightful country, plenty of work, and plenty of everything. I am getting on first-rate. Tell my schoolfellows the best thing they can do is to come here.
"W. Chester."

"I write to let you know how I got on at my new home. I am keeping sheep at one of the out-stations for £12 per year, but expect soon to get £15. It is a very nice country for those who like to make their minds happy and comfortable, as very few do except us Bushmen. When I go out with the sheep, I go at sunrise; take a good lump of damper and beef, my jew's harp, pipe, and tinder-box; and go and sit in some *mimi*, and let my sheep feed out a-head, and there I am as happy as a woodcock.
"Alfred Bickerton."

"I engaged with a master who cannot read or write to keep his accounts, for wages at the rate of £24 per year, with board, washing, and lodging. M. Eagan is carrying the hod for 4*s.* a day. M. Keefe has gone up the Bush as shepherd. T. Dillan is having 30*s.* per week: and G. Newman is apprenticed to a turner for £10 per year, with board and lodging. Dear father, I have been seven weeks at my place, and like it very well. I cannot send you any money with this letter, but when I do it shall be £5 or £10. "John Connell."

"I am hired for a year for £16 and food. I am a shepherd, and have got 2,580 sheep on the plains. We go out at sunrise, and come home at sunset.
"Joseph Evans."

"I am in work at the town of Geelong, that is fifty miles from Melbourne. The country is a fine one. I am very comfortable, and am getting 12*s.* a week, with board and lodging. I took the first offer that came to me. "Thomas Sullivan."

"The next morning we entered the Bay of Port Philip, and stood there till the Monday following, when the settlers came on board to hire us. I got myself hired the first day at £5 per year and my victuals. "William Wiggetts."

"I am very happy to let you know that I am very comfortable in my situation. I have a very kind mistress and master; they are loved and respected by all their neighbours, and they are very kind to me. * * * Ann Knight has got a very good situation as nurse in Albert Town, and is very comfortable. You would not know her if you were to see her, she has improved so much. "Caroline Walker."

"I should like to see a lot of those young men here that go to your school; they would get work directly they got here. They could go hut-keeping, and get 10*s.* a week and board and lodging; sheep-herding, 12*s.*, and the same to go into the Bush or labour work. I have got a situation as hut-keeper; I have been in it two months, and like it very well; there are six men with me beside the master; he has got 4,000 sheep and lambs; he has got 400 cattle. I am engaged for six months. "T. FRENCH."

"I have got a situation with W. Salter and J. Barnett in the Bush, about one hundred miles up the Campaspie river. We have £16 per year, with all our food, and a hut to live in. "J. M. MARTIN."

"Shortly after our arrival here, a man came on board to see if he could get a person to drive bullocks in dray, the same as they do horses in England. He asked me whether I would come, and I consented, although I knew no more about bullock-driving than what you do, sir, and I dare say that is not a great deal. He said he would give me 8*s.* per week, board, lodging, and washing. Since then I have got 10*s.* per week. I am as comfortable as any person could wish to be. This is a fine country take it in what sense you please. I would not advise any of the boys coming out here unless they have made up their minds to work, for here there is no bread for idlers. "D. KAIL."

"Me and Charles Phillips hired with Mrs. Scott and son for six months, at the rate of £17. I can't say anything about the other lads, no more than that some of them hired the same time as I did, but for twelve months. I like the country very well, and I have no notion of coming home. I have got a good master, and little more to do than to shepherd a flock of sheep. I mean to stop at this place as long as possible. When the six months were done with they asked me whether I meant to stop; I told them yes, but I should want more wages; so I agreed for three months at the rate of £20 a year. So when that was done I thought I might as well settle myself for a year, as they did not wish to part with me. I get £21 for the year. I am as happy as the days are long. "THOMAS MATTHEWS."

"We went on board of a canal boat to the town of Syracuse; were fortunate enough to fall in with work, the three of us. Freeland is learning the harness-making, as he did not much care about learning the shoemaking over again, as me and Church have to do. We close sixteen or eighteen pairs a day, and six or eight pairs of what we call Wellingtons; so you will see by this that it is of no use coming over here unless you mean to work in downright earnest. Up at half-past four in the morning, begin work at five, and keep on till seven in the evening. Each of us has the same wages, half a dollar a week, our bed, board, and washing, which is a pretty good wage for boys learning a trade. "JOHN SMITH, FRANCIS FREELAND, and W. F. CHURCH."

"I am an in-door apprentice to the carpentering and cabinet-making business, for 5*s.* the first year, 7*s.* a week the second week, 10*s.* a week the third year, and 12*s.* a week the fourth year, and I get so much an hour after six o'clock in the evening. I am very comfortable in my situation. Thomas Whipham has got a place at a flour mill; he is in town, and I very often see him. David Norton has got a place on a farm. "G. MOXON."

"I hope you will inform the scholars that I have been bullock-driving since I first landed, and that I soon got into the way of the thing; and that if they intend to come here, they must not frighten themselves with the apprehension of difficulties they may never encounter. Daniel Kail is engaged the same way in another part of the country, and I believe he is doing very well. "GEORGE COLEMAN."

"P.S. It may be satisfactory to ladies and gentlemen to whom this is addressed, to know that the youth, George Coleman, has been in my employ from the time he first landed, and that hitherto he has given satisfaction, and so far as I am able to form an opinion, he appears to be sober, honest, and industrious; and I beg to assure you that I feel proud to be able to give you this satisfactory account of one of your pupils, as I feel a warm interest in the objects of your Society.

"*River Torrens.*" "PETTY J. MATTHEWS."

Under date July 13th, 1852, the superintendent of one of our principal Refuge Schools says, in reply to a question of ours, that 59 of his boys were sent to Australia, 3 to the United States, 4 to Canada,

12 placed in the merchant service, making a total of 78, of whom only 11 have not been heard of. Of the remaining 67 only 2 are not doing well, and these are struck off the good list solely because they are occasional drunkards. He then gives us the following extracts from a few of the many letters he has received:—

"*Adelaide, May* 11*th*, 1850.

"All the young men that came out from the school are learning trades. I am now learning to be a plasterer. The four boys that were sent out with me are all at work minding cattle, getting 4*s*. and 6*s*. per week, board and lodging. "L. B."

"*Gawler River, August* 1*st*, 1850.

"I found a master, who took me twenty miles into the Bush, where I am happy and doing well. I am very thankful, etc. etc. "R. C."

"*Australia, September* 30*th*, 1850.

"I have plenty of work and am very happy. All the boys from the school that came out with me were engaged from the ship to go to the Bush, shepherding. "D. B."

"*January* 13*th*, 1851.

"Sir,—I do not think that there is a boy in Port Philip more happy than I am. Give my humble thanks to the ladies and gentlemen of the Committee, and tell them that I am doing very well. Another thing I have to say; if the lads at home knew how the lads are getting on out here they would not hang about the courts as they do. "C. P."

"*Adelaide, July* 7*th*, 1851.

"You will be glad to hear that —— (eight boys named) are all doing well. I like the colony very well. It has just passed a happy period of its history, the electing its first members of its Legislative Council. May their efforts for good be crowned with success! "W."

"*Adelaide, July* 7*th*, 1851.

"I am engaged at a shoemaker's, where I am as comfortable as I can be. I have found out my brother M., he is also doing well, at 6*s*. per week and board. "J. W."

"*October* 7*th*, 1851.

"I was never more happy than I am now, for by the time you get this I shall have money enough to pay my passage home again, but believe me I shall do no such thing. "C. P."

"*February* 2*nd*, 1852.

"I have left the shoemaking and gone to the butchering. I kill the sheep, and make candles, and do gardening, and am as comfortable as can be. And now I must tell you that I hunt the hills night and morning, and fetch the cows, and milk them before breakfast. I am up from sunrise to sunset, and have 5*s*. per week, board and lodgings. "J. W."

Shall the Needy and Helpless be Emigrants or Convicts?

We trust sufficient evidence has been furnished upon the success attending our emigration movement to give satisfaction to our friends who have kindly afforded the means to award the emigration prizes, and to encourage them and *others* in assisting us to meet the present urgent claims in a similar way.

From July, 1848, to April, 1852, no less than 365 emigrants have been sent from our Schools, and who, by such instrumentality, have been rescued from a life of pauperism and crime. The cost of their education,

board, lodging, and emigration, on an average, did not, we think, exceed £25 each. So that the total cost amounted to £9,125. But what would have been the cost had they been sent out as convicts? In the Fourteenth Report of the Inspector of Prisons for the Northern District, we read that the cost of only building the prisons was from £100 to £150 each prisoner, and in one case £1,200. The *Athenæum* gives a paper, showing that Pentonville Prison cost £100,000, or at the rate of £500 for each of its prisoners; and that each convict costs, for support, etc., £50 per annum. The superintendent of the Dumfriesshire Police reckons the cost of prosecuting 10 of his prisoners, under 15 years of age, to be £1,000, or £100 each. The late Edward Rushton, Esq., of Liverpool, made a calculation of the cost of prosecution and punishment of a number of juvenile criminals, and found it to be £145. 8*s.* each. The Rev. John Clay, chaplain of Preston House of Correction, estimates similar costs, for prosecutions £50, imprisonment £65, public works £50, transportation, etc., £35, or a total of £200 for prosecuting and punishing each prisoner. A. Thompson, Esq., Chairman of the Aberdeen County Board, said, at the Birmingham Conference, "I have often thought, when I have passed a little ragged urchin in the street, one of the numerous class who are being trained up to a life of crime and misery—'My poor little fellow, you are a bill of exchange for £200 or £300, drawn upon the public of Great Britain, and the last farthing you will cause us to pay before your career is ended.'" The Rev. Dr. Guthrie, of Edinburgh, calculates that every reclaimed child is a saving to the country of no less a sum than £300. Mr. Pierce, of Bow-street, confirmed this when he said, "I never see a criminal boy placed at the bar of the police court but I think—'Well, *you* will cost the country £300 before we have done with you.'" From these statements we would not draw any insidious contrasts to elevate our own work and depress the labours of others; but if these figures be correct, it is clearly evident that if our emigrants had been sent out as convicts—and there was every prospect of such a climax—the cost to the English public would have been £109,500; and the cost to the Australian public would have been an imposition of 365 branded convicts, instead of 365 useful and tolerably well-trained emigrants. To send them out as emigrants appears to have cost £9,125, but if as convicts, £109,500, being a clear saving of £100,375. In this calculation we do not include our far less expensive, but no less efficient, plans for providing situations in this country for hundreds of other scholars, nor of the thousands who have been taught Gospel truths, and left to reduce those lessons in the practice of every-day life. From these premises it did, and still does appear to us the imperative duty, as well as a wise policy, both of the Home Government and of the Colonial authorities, to render us some small amount of assistance, if only by way of encouragement to persevere; but although in words they approve our labours, yet in action they discourage them. We must therefore rely solely on the voluntary contributions of philanthropists and Christians for the funds necessary to proceed in the work we have undertaken, and so far carried on successfully. We have before appealed to a sympathising British public in behalf of the outcast, and on no occasion without a generous and kind response. In again doing so, we believe we shall be enabled to meet the wants of those whose cry of distress has just reached us.

DWELLINGS OF THE POOR, MODEL LODGING-HOUSES, BEER-SHOPS, ETC.

MEN cannot be elevated in masses as rocks were in the early geological states of the world. They must be dealt with as units; and only by the elevation of each individual can the elevation of the whole mass be effectually secured. Above all, the improvement of the masses cannot be accomplished *from without;* it is not the patronage of the wealthy and the intelligent classes that will ever raise any people from degradation; the action must be mainly *from within;* men must exert themselves, and help themselves, else they can never be effectually assisted. But the leisure and the wealthy classes can give their aid in this good work—they can point out the most desirable methods of improvement, they can remove all existing obstacles out of the way, they can stimulate the sluggish and indifferent by their advice and example.

The investigations into the condition of the mass of the people, which have been carried on during the last twenty years, have brought to light their actual state. The excuse of ignorance can no longer serve us in denying the manifold evils from which they suffer, or in withholding our active aid when it is wanted. The investigations referred to have been pursued systematically, like a study in natural science; and blue books abound full of details as to the state of paupers, vagrants, criminals, and the entire dangerous classes. There are also numerous reports and books of evidence full of information as to the dwellings of the people, their domestic habits, their providence and improvidence, and their whole social life; all this has been laid bare to us; but for what purpose? Surely not to satisfy a mere idle curiosity? No; this were only to insult the misery of the unfortunate. But it is with a really noble purpose—to enable legislators to deal with the causes of social evil, with a view to their removal.

Let, however, the legislature do all it can, and there will still remain a large field for useful philanthropic operations, which no government can occupy. Individual effort must here come into play; men of influence in society, in their respective localities, must set to work "with a will," and endeavour to stimulate all worthy efforts to improve the homes and habits, and advance the moral character and condition of the people. But the depressed classes must themselves be enlisted to engage actively in the work. They must be mainly their own helpers; they must be helped to help themselves; the action must be upon them as individuals by means of teachers, mothers, preachers, and writers. We must act upon the units: this is, indeed, a condition of social progress impossible to be evaded.

Lord Ingestre, the young officer of the Guards—perhaps frowned at by his order because of his sentimentalism—courageously determined to go into the condition-of-the-people question; and he visited in succession the haunts of poverty and vice in the worst parts of London. He gives the result of his visits in the Letters to a Friend, published in a volume, called "Meliora; or, Better Times to Come," and frightful indeed are the scenes which he describes. But his labours speedily assumed a practical form, and the result was the establishment of Model Lodging Houses for the poor, and the formation of a Society for the improvement of the dwellings of the labouring classes. At the same time, he finds that many other philanthropic minds throughout the country, are engaged in the solution of the same great problem,—How the condition of the labouring people is to be improved; and he asks several of them to contribute a paper on some special subject with which they are best acquainted;—hence *Meliora*, certainly a most promising sign of "Better times to come," as well as a most gratifying proof that better times *have* already come.

The Rev. Sidney Godolphin Osborne contributes an article on "The Beer-shop Evil," in which he exhibits the pernicious workings of the public-house in agricultural districts. But this, he also shows, in a great measure springs

out of the generally comfortless state of the homes of the poor. For, when there is only one room, and that a very cheerless one, perhaps where mothers are washing, and children squalling, young men would rather *not* sit down there for the evening. They adjourn, accordingly, to the idle corner of the village, and from thence the adjournment to the beershop is natural, especially in cold, raw, winter's nights. Mr. Osborne accordingly recommends the formation of village clubs, by which the men of a village shall be provided with a place of resort, where they can have refreshment, and the fire enjoyed, and this with a so far selected company, that these comforts shall be obtained exempt from the evil of the presence of the blasphemers, the drunkards, and the dishonest of the locality. These clubs he proposes to place under the charge of stewards, elected by the club, on whose prudent management and sensible conduct, of course, the success of the establishments would chiefly depend. There would thus be provided warmth, comfort, society; and, connected with such clubs, there might be a reading-room, library, and other conveniences, such as rich men enjoy in a similar manner, only on a much more splendid scale. We certainly think this suggestion practical, and worthy of a trial, in towns as well as in villages.

The immense power in the hands of the working men to promote their own social comfort and independence, is demonstrated by the fact, that they are expending fifty-seven millions a year in ardent spirits, beer, and tobacco, equal to an income of sixteen shillings a week to nearly one million four hundred thousand people! Surely, of so much cash spent in the indulgence of bad habits, a tenth of it could be easily devoted to the cultivation of good ones. A story has been heard in Manchester of a calico-printer, who, on his wedding-day, was persuaded by his wife to allow her two half-pints of ale a-day as her share. He rather winced under the bargain; for, though a drinker himself, he would have preferred a perfectly sober wife. They both worked hard; and he, poor man, was seldom out of the public-house as soon as the factory was closed. The wife and husband saw little of each other except at breakfast; but, as she kept things tidy about her, and made her stinted and even selfish allowance for housekeeping meet the demands upon her, he never complained. She had her daily pint, and he, perhaps, had his two or three quarts; and neither interfered with the other, except, at odd times, she succeeded, by dint of one little gentle artifice or other, to win him home an hour or two earlier at night, and now and then to spend an entire evening in his own house. But these were rare occasions. They had been married a year; and on the morning of their wedding anniversary, the husband looked askance at her neat and comely person with some shade of remorse, as he observed, "Mary, we'n had no holiday, sin' we were wed; and, only that I haven't a penny i' the world, we'd take a jaunt to th' village to see thee mother!" "Would'st like to go, John?" asked she, softly, between a smile and a tear, to hear him speak kindly as in old times. "If thee'd like to go, John, I'll stand treat." "Thou stand treat!" said he with half a sneer, "has got a fortun, wench?" "Nay," said she, "but I'n gotten the pint o'ale!" "Gotten what?" said he. "The pint o' ale!" was the reply. John still didn't understand her, till the faithful creature reached down an old stocking from under the chimney, and counted out her daily pint of ale in the shape of the 365 threepences (that is, £4. 11*s*. 3*d*.,) and put it into his hand, exclaiming, "Thee shall have the holiday, John." John was ashamed, astonished, conscience-smitten, charmed. He wouldn't touch it. "Hasn't thee had thy share? then I'll ha' no more," he said. They kept their wedding day with the old dame; and the wife's little capital was the nucleus of a series of investments that ultimately swelled into a little shop, a factory, warehouses, a country seat, carriage, and for aught I know, a Liverpool mayor!

Mr. W. Beckett Denison contributes an able practical paper, on "Model Lodging Houses," containing the results of a highly successful experiment which he has made in the borough of Leeds. The article is full of informa-

tion, and admirably written, though there is no attempt at fine writing,—as, indeed, there is not in the whole course of these essays.

The Hon. F. Byng, Captain Fulford, and others, contribute articles on special subjects; and not the least interesting part of the volume is the chapter of "Leaves from the lives and opinions of Working Men," written by themselves. It is well to let the people, for whom these excellent exertions are being made, put in a word of their own; for they must form an essential part of any necessary movement for the purpose of their elevation in the social scale. The improvement is to be *for* themselves, and it must be accomplished mainly *by* themselves, with the generous aid of others. Taken as a whole, this volume is one of the most gratifying proofs of the growth of a kindly feeling among classes of society heretofore too widely separated, which has come under our notice for many a day, and we shall in a future number refer to it again, and cull from its pages in order to enrich our own.

PRISON SCENES.

No. I.

"That it may please Thee to show Thy pity upon all prisoners and captives."—
Litany of Church of England.

The opinions entertained by many persons respecting prisons and prisoners, are both very erroneous in themselves and unjust towards the parties and institutions respecting whom they are held. As to prisoners, some exclaim, when they hear of them being committed to prison, "What a good thing it is they are stopped in their career of crime!" while at the same time they who say so are but little acquainted with the actual condition of those over whose incarceration they rejoice. *Such* sympathy with "the perishing and dangerous classes of society" says little for the Christian philanthropy of those who so express themselves, and we think such persons would hold different views and express different language respecting this class, if they were better acquainted with the almost inconceivable and nearly incredible wretchedness that exists amongst them.

When one considers the various causes of crime that abound in this land, and especially in this city, the wonder really is that there are so few criminals. When we look, for example, at the natural state of man, and then at the outward circumstances in which he is placed, and which are so congenial to his fallen nature; when, moreover, we see the poverty—want of employment—absence of education—intemperance—the miserable dwellings of the poor—the sad neglect of parental responsibility—and the almost innumerable inducements to crime which abound on all hands around us,—we may cease to wonder at the length of our Criminal Calendar, and blush as a nation that our attention has been so exclusively directed to *the punishment* rather than *the prevention* of crime, as though the arrest and imprisonment of a criminal must of necessity terminate his career of sin—or, as though the prison were a sort of disinfecting institution, where *the tendencies to commit* crime are either crushed or extracted, and the prisoners ultimately discharged "new creatures," as the effect of the penal process through which they have passed. Others, again, equally unacquainted with the subject of crime and criminals, regard the latter as a race totally incorrigible and incapable of reformation, and think their character greatly deteriorated by their imprisonment. They speak of prisons as places over which some evil spirit hovers, and with vampire influence inspires the unhappy inmates with more and more of his own malignant and polluting principles, extracting all that might exist of moral principle or life, and leaving them dead indeed unto God but alive unto sin. Now all these opinions are more or less incorrect; but without waiting

to point out the error, we would merely say it is impossible rightly to understand the character and state of these unhappy outcasts—their trials and temptations—without going down into the depths of those causes of crime before enumerated, and then it will be found that it would be absurd and vain to expect a different character in such regions; and sure we are that they who return from such an investigation into the causes of crime, will at least be of the opinion that before the evil can be remedied, a mightier agency than that of police and prisons must be brought to bear upon it. These, though necessary in the present state of society, are nevertheless insufficient for the suppression of actual crime, and still more so for the removal of the causes of crime. For the sake of those who may not have the opportunity or inclination to enter practically and thoroughly into the examination of the condition of the criminal classes and their temptations, it is proposed to submit a few "PRISON SCENES," as a likely means of enabling them to form a correct judgment upon the subject. The following may suffice for this purpose:—I. "The Reception Room;" or, What leads to Prison.—II. "The Chaplain's Room;" or, Criminal Disclosures.—III. "The Workroom;" or, The Effect of the Penal System.—IV. "The Chapel;" or, Conscience Probed.—V. "The Hospital Room;" or, Painful Reflections.—VI. "The Discharge;" or, The Outcast's Prospects.

"THE RECEPTION ROOM."

As to the apartment itself, it is a large room with baths and sleeping cells adjoining. Here all the prisoners are received on first entering the prison, and remain until they are searched, bathed, examined by the medical officers, and dressed in the prison dress before they are passed into the body of the building. Here they have a little breathing-time, which, however, is seldom employed in serious reflection on their past history, or in forming resolutions to abandon their evil ways should they live to go out of prison. As yet all the inmates of the Reception Room who are "old hands" have probably resolved to "brave it out," and to treat with their usual contempt, or with a cold and passive ear, all the cautions and counsels they are expecting to receive from those whose duty it is to advise them. Others not hardened by long association with evil companions, are unable to collect their thoughts, not having quite recovered the check which their arrest and summary conviction have given them, and therefore they are not able to reflect as they ought. Whilst others, who are more to be pitied than condemned, are overwhelmed with grief, and are unable as yet to profit either by advice or consolation. 'Tis a sad sight to behold twenty or thirty of our fellow-creatures brought together under such circumstances. Nevertheless, it has not unfrequently happened that God's opportunity of awakening and saving some of them from their sins has been the time of their imprisonment.

Let us step into the room and look round. There, in that corner, you see an aged female of some three-score years and ten. She has outlived her relatives—lost her strength—just sold the last and long-cherished relic of the furniture that once made her home comfortable, and which she hoped to have retained till death for the sake of former and fondly cherished associations. But the pinching of poverty induced by long-continued illness and the loss by death of those who were her solace and support, constrain her to dispose of her last piece of furniture to procure a piece of bread and a night's lodging. Her miserable appearance and dejected countenance while passing along the street, attracted the notice of some pitying eye, who gave her a small sum of money unsolicited on her part. When she had received it an officer of the Mendicity Society arrested her as a vagrant, and she is now suffering the penalty of the law for her *offence*. She is not a systematic beggar; if she were, she would ill deserve commiseration for being in the Reception Room, though she would certainly call for pity on account of the deceit and hypocrisy by which impostors succeed in obtaining alms in the street, and thus depriving the deserving poor of aid to the extent to which they succeed by systematic begging.

'Tis no charity to give money to such persons; as to this poor woman, she is no impostor, though now homeless and destitute and far from her native place. She acknowledged it would be best for her to return to the parish where she has a settlement, but she lingers about London because "here lie the mortal remains" of a husband with whom she lived nearly half a century in peace, and love, and comparative comfort, as also in the same churchyard the ashes of two or three children, who with filial affection helped to support her after her husband's death. One son was cut down by cholera, and she feels tied by the cords of a love stronger than death to the neighbourhood where now their bodies are again returning to their native dust. Yes, many an almost broken-hearted individual who has become an inmate of this room could relate a tale of sorrow, that ought to call forth sympathy and relief rather than condemnation and punishment, and yet it is hard to discriminate in such cases when they are met in the street, nor are we too rashly to condemn the officer who arrests them in circumstances which throw suspicion on their character. He probably has neither time nor opportunity to inquire into such cases as that before us, and very likely no "heart" to do so. The discharge of such an unpleasant duty as his tends to petrify the feelings of policemen, and *they* are indeed happy who can cultivate a tender disposition in the midst of such hardening influences.

But let us look again—in another part of the room you see a young woman with a baby in her arms—both look pale, emaciated, and in rags; but they are clean. She married when very young a man who was then sober and industrious, but is now a drunkard and given to bad company. Before he came to London they were happy—now he spends his wages in drink and gambling. She met him in the street after three days' absence from her, and while perhaps too earnestly importuning him to return home he gave her that black eye, and in the heat of his passion also gave her into the custody of a policeman who saw her trying to detain him, and who with the husband charged her with an assault before the magistrate. She is to be in prison ten days or pay a fine of ten shillings. This she cannot do, as it is not long since she parted with her last decent dress to redeem some of his tools, which were pawned to pay a gambling debt or public-house score. The only complaint she makes against her husband is, "He used to be kind to me before he took to drink, and I don't think he would have treated me so now if he had been sober." Her love for him has survived all the ill-treatment she has received, and it may be her devotedness and love for him, if judiciously exercised, may help to reclaim him. Should her heart be opened as the heart of Lydia to receive the things preached to her out of the Gospel while in prison, she may yet save her husband.—There, again, you see a downcast miserable-looking woman of middle age, though she looks much more advanced in years. She is a monument of the Lord's patience and mercy. She is a confirmed drunkard, suffers from "delirium tremens"—was once taken out of the river Thames—once attempted to hang herself—and once took poison; but still she lives, and still she drinks. She has often been in the Reception Room, but never it is to be feared has been convinced of sin or really sorry for it. She will now tell you "it's always on my mind that I must make away with myself." Oh! how fearful the drunkard's doom! God himself says, "a drunkard shall not inherit his kingdom."

Again, look at that beautiful girl just sixteen years of age. She was in a situation, and her mistress gave her leave to go to church on a Sunday afternoon, but instead of doing so, she went to tea with some so-called friend, who induced her to remain until it was too late to return home. She walked about the street all night, where she met a gentleman who ruined and left her. She afterwards met with a young woman of bad character, with whom she is now pursuing the same sinful course. She appears infatuated with the money and drink which are given her, and refuses to go to an asylum, or return to her parents. Judging from similar

cases, the probability is, that before another year has passed over her head she will either be in a premature grave, the victim of her evil course, or be a miserable wreck—a drunkard—and incapacitated by bad health to gain her livelihood by virtuous and industrious servitude. We know her history. She is the daughter of a man who was once respectable in business, but was addicted to drink. His wife died, and soon after he took up with a female of low character whom he brought home as his wife. After two years cohabitation he married her, but both were given to drink. At length she was sent to prison for assaulting her husband and threatening his life, but was bailed out. She repeated the assault, and was sent a second time to prison, but through the chaplain's intervention she was eventually reconciled to her husband and promised to abstain from drink, which promise there is reason to believe she partially observed. Such was the example set before this poor child, who was sent to the situation from which she fell into her present state soon after her step-mother's return from prison. Who can wonder that with such an example she should be found in the Reception Room?

In looking round this room you may easily distinguish "the old hands" from the novice in crime. There is an air of effrontery and indifference about the former, which calls to mind the wise-man's proverb, "The robbery of the wicked shall destroy them, because they refuse to do judgment." But as to the novice in crime, he is distinguished by signs equally unmistakable. We will not presume to offer any observations upon the phrenological developments of the inmates of this room. They are, indeed, in some instances, very peculiar. Nor shall we attempt to decide their character according to the principles of this science. We grant that the physiognomy of some of them is presumptive evidence of their guilt as to the immediate charges brought against them; nevertheless, we venture to think their present condition is not to be ascribed to any fatality or necessity under which they lay to perpetrate crime, but is the result of external circumstances, which in many cases have been beyond their control—circumstances which cannot be remedied by penal discipline, but which must be remedied before the general amount of crime or criminals is materially lessened. We want a system of Christian effort and sympathy—a system of moral, religious, and industrial training—a philanthropic sytem of "manipulation," which *feels* while it touches the condition and circumstances of the "perishing and dangerous classes" of the community—a system which shall try to lighten and to remove the pressure of those causes of crime already specified. These remarks apply more especially to the juvenile portion of criminals. Of the young it is authoritatively said, "Train up a child in the way he should go," etc. Analyze the history of any youth in the Reception Room and it will confirm this text in a striking, though negative manner. Behold that youth who is trying to hide himself from your eye behind a larger prisoner. How came he into the prison? Had you been passing through one of our leading thoroughfares a few days ago, you might have seen a lad of tender years walking slowly and observantly along. He wears a cap a little turned on one side, and a blouse coat, with capacious pockets, in which his hands are dipped. His shirt collar is turned down over a black silk tie, a riband is attached to something in his waistcoat pocket which gives the appearance of wearing a watch. Now he stands at a shop window, but he is not looking into it. His eye is measuring the dress of two or three respectably-attired females, who are making remarks upon the prices of articles in the window of the next shop. He approaches, and, as if by accident, jostles against one of them, while at the same moment a man and woman (whose victim the poor youth is) pass so close to the females as to prevent them turning round or looking behind. Presently the boy is seen moving on at a quick walk, which soon breaks into a quicker pace of long strides; but just as he is about to turn the corner of the next street, a respectable-looking man touches him on the shoulder, and says, "I want you." The lad stands still—turns pale—but with apparent unconcern inquires

"What for?" Taking him by the sleeve of the coat, the man leads him back to meet the females before described, and asks them if they have lost anything. At first they say, "No;" but one of them more agitated than the rest puts her hand into her pocket, and instantly cries out, "I've lost my purse." "Is this it?" inquires the same man, who is a detective officer in plain clothes, and who had been for some time watching the movements of the youth. The purse is at once recognised, and the sum of money found on the person of the boy corresponds with that which she says it contained when in her possession. The nearest magistrate, before whom he was identified as "an old hand," sends him to the sessions, when a jury of his countrymen having found him guilty of the *heartless* crime of picking pockets, the judge sentences him to ten years' transportation, and thus it happens that you see him in the Reception Room. But this brief description of that poor youth's arrest, trial, and expatriating sentence, is not his history, nor does it really account for his present position. Nine summers have hardly passed over his head, and yet it is not many months since he was discharged from prison, after undergoing a sentence of nine months' imprisonment for a similar offence, which was inflicted by the same judge who has now transported him. On the former trial his own father appeared in court and gave his child a bad character, when the judge addressed him thus: "I have no doubt, from the inquiries that have been made, that you have encouraged your child to steal, and are glad to be relieved of the burden and responsibility of taking care of him and providing for him, even at the expense of his banishment to a foreign land." This charge was true. One of this boy's brothers is already in Van Diemen's Land, another has been recently discharged from prison, and will doubtless soon return to it. And this child, whose precocity in the science of picking pockets has gained for him the character of being "one of the most expert thieves in London," is now to follow his brother to that land of doom, to which crime is transplanted from the home nurseries, and where it flourishes so very luxuriantly as to overgrow and out-top "the native plant" in the ratio of six to one, and where, but for the English importation of crime, would all but disappear. But it is not to *the future*, but *the past* of this poor child's life we would now advert. When he was first sent to prison he was totally ignorant of the elements or first principles of both letters and religion. He had never been to any school but that where he learned the art of thieving. In *that* school he soon "took a high degree." He possesses all the mental qualities or endowments necessary to make a boy quick in learning. He is of a naturally quick and tractable disposition, and if he had been early trained in "the way he should go," might have been as eminent for good as he is for evil. In all the conversations which the Chaplain had with him before his last discharge from prison, he seemed fully aware of his peculiar qualifications for evil or for good; and often has he interrupted the Chaplain's words of instruction by remarks which showed how firm a hold "the evil one" had got of his mind, and how his thoughts were ever and anon reverting to the scenes through which he had passed out of prison. Thus, for example, at one time he would abruptly say, "I know if I don't stop thieving I shall go after my brother." Again, in the midst of some words of counsel as to the danger and fatal consequences of his mode of life, he would knowingly remark, "I can tell what kind of coin is in a lady's pocket before I try to take it." And, again, when showing him how different his condition might have been had his parents sent him to school, he would say, "Nobody cared about me. I couldn't tell a letter when I first came in here, and now I can read very well." On such occasions, however, it was very evident that it required more than mere "book knowledge," or the power to read and write, to eradicate the evil principles so deeply imbedded in his heart, which even by nature is "deceitful and desperately wicked." How different the condition of this poor child from that of one *not schooled as he has been!* Born in sin, as all are, and prone to go astray, yet it must be allowed that where due

moral discipline is seasonably commenced, there is a comparative susceptibility of good, and a capability of moral culture, not to be met in those who have passed through the Reception Room. But when the seed-time of life has been allowed to pass unimproved—when that sacred season has been seized on by the enemy to sow his tares—it is, alas! too frequently and painfully true, that no human wisdom or discipline can root out the noxious crop, and that unless He who arrested Saul of Tarsus, and found out a runaway Onesimus, put forth His power to save, the tares must continue to grow till the harvest, and then they shall be bound together only to be destroyed and burned up. If the causes of this poor child's fall were taken into account, no one could hesitate to say, that if justice were duly administered, another and an *older person should occupy his place in the Reception Room, and that person should be the father of the boy. He* is morally guilty of the crimes committed by his son, whose training in anything good for body or mind he totally neglected. One of our best writers on moral philosophy, Dr. Paley, thus speaks of parental obligation, under the head of "Education," and as the passage bears strongly on the question of juvenile delinquency, no apology is offered for giving it at length. He says: "Some such preparation for life is necessary for children of all conditions, because without it they must be miserable, and probably will be vicious, when they grow up, either from want of means of subsistence, or from want of rational and inoffensive occupation. In civilized life everything is effected by art and skill, whence a person who is provided with neither (and neither can be acquired without exercise and instruction) will be useless; and he that is useless will generally be at the same time mischievous to the community. So that to send an uneducated child into the world, is injurious to the rest of mankind; it is little better then to turn out a mad dog or a wild beast into the streets." And, again, when speaking of the effects of parental neglect on the character of children of the inferior classes of society, the same writer observes, "Parents who do not inure their children betimes to labour and restraint, by providing them with apprenticeships, services, or other regular employment, but who suffer them to waste their youth in idleness and vagrancy, or to betake themselves to some lazy, trifling, and precarious calling; for the consequence of having thus tasted the sweets of natural liberty at an age when their passions and relish for it are at the highest, is, that they become incapable, for the remainder of their lives, of continued industry, or of persevering attention to anything; spend their time in a miserable struggle between the importunity of want and the irksomeness of regular application; and are prepared to embrace any expedient which presents a hope of supplying their necessities without confining them to the plough, the loom, the shop, or the counting-house." Comment on these remarks is not only unnecessary, but would be impertinent; and if they are true, can that be called an infringement on the liberty of the subject which would *compel* the parent, or those who stand in *loco parentis*, whether the parish or the nation, to fulfil the responsibility which the Creator has thrown upon them? To one who looks at the causes of crime, *that* seems to be a question of grievous deficiency—a want of symmetry—an inequality of law—which punishes the crimes which are the natural offspring of the neglect of the seed-time of life, while at the same time it suffers demoralization to ferment upon ignorance and idleness. Are we not, as it respects legislature on this subject, if not really *particeps criminis*, at least "accessory before the fact," in that we deal only with the punishment of crime, and not directly with its preventive? Who can tell what the condition of the youth whose history has been briefly sketched above might have been, had his natural protectors realized and fulfilled *their* responsibilities? Instead of a precocious maturity in the science of picking pockets, and the all but utter annihilation of the moral sense, his natural quickness and tractableness offer ground for asserting he might have been an ornament to society; nay, even with such training as Ragged Schools afford,

he might have become an honest and useful member of the community. But, alas! when once a child like this has taken his seat in the Reception Room—when he has experienced "the utmost rigour of the law" to be only picking a small quantity of oakum, or turning a crank so many times, and that it is neither severely penal nor probably reformatory—and when, moreover, he finds himself, in his own estimation and that of his companions, "white-washed," by a passive submission to the usual process of "vindicating the law," and then turned adrift at the prison gate, or handed over to a worthless and drunken parent—when he finds nearly every man's hand against him, who could anticipate any other result than that he should soon become an inmate of the Reception once more, with the felon's brand, doomed to ten years' exile from his native country, and the vicious parents who have been the cause of his banishment. And now, before leaving the Reception Room, let us take one glance more at this unhappy youth. He feels his position far less than you do. The brazen brow, however, does not altogether hide the conscious guilt which sits upon it. But crime and criminal associations have wrought their natural effects upon him, so that conscious guilt produces no blush, and the brazen front is not arrested, but the youth himself looks at you with an indifference which forebodes no immediate reformation.

Reader, this is a true statement; pray that the Lord may lay his hand upon the youthful prodigal here described, so that he may yet be induced to arise and return to Him who waits to receive the penitent sinner, and to embrace with a father's love the poor outcasts of society, whenever they cry unto Him. May this much-to-be-pitied inmate of the Reception Room yet be a brand plucked from the burning!

A—— C——N.

Plans and Progress.

BIBLE QUESTIONS.

QUESTION 16.—*First Prize.*—Bridget Corkren, aged 10, Original Ragged School, Edinburgh.

Second Prize.—Euphemia Murray, aged 12, Original Ragged School, Edinburgh.

Approved.—Elizabeth Robinson, Ragged School, Perth; Elizabeth Crawford, Euphemia Dowie, Emma Marks, Original Ragged School, Edinburgh.

QUESTION 17.—*First Prize.*—James Ward, aged 13, Compton Place Ragged School, London.

QUESTION 18.—*First Prize.*—Margetum Dyer, aged 11, Ragged School, Dover.

Second Prize.—Elizabeth Hewitt, aged 12, Compton Place Ragged School, London.

Approved.—Catherine Briggs, Christ Chapel Ragged School, London: Elizabeth Robinson, Ragged School, Perth; Sarah Blewitt, Clare Market Ragged School, London.

James W. Turner, aged 9, and Elizabeth Turner, aged 11, attending the Huntsworth Mews Ragged School, London, were both entitled to prizes, but they have both been so frequently rewarded before, that we must now, and in future, limit the prizes to new competitors. We hope that these deserving children will obtain employment, and so be enabled to pay for their education.

Will the boys of our Ragged Schools allow the girls to carry away all the prizes?

ARE YOU ABLE TO READ WRITING?

Extract from a letter from the Secretary of the Electric Telegraph Company to the Honorary Secretary of the Ragged School Shoe-black Society:—

"You were kind enough to send us some boys to act as messengers. I am sorry to inform you that one of these lads, in consequence of his being unable to read or write, gave us a great deal of trouble and annoyance about a message which he was sent to deliver. . . . You will understand that I do not blame the boy, I only call your attention to this, to show you the importance of our messengers being able to read writing and write themselves."

The friends of Ragged Schools will, I am sure, feel grateful to the Company which thus employs the boys, bearing with their deficiencies, and encouraging us to stimulate the well-behaved in improving their education. The publication of a clever periodical has engaged four of our messengers at good wages; and another philanthropic gentlemen has made arrangements for starting six of our boys as knife-cleaners from house to house, the machines for this purpose being provided at his cost, and the trouble of canvassing for customers undertaken by himself.

Allow me to repeat, that if the teachers and Committees of our schools would turn their attention to schemes of regular organized street employment they might easily procure situations for the deserving lads whose characters can be depended upon.

I recently met two boys who had set themselves up as Shoe-blacks on their own account, and for a long time 12 others have been similarly engaged under the management of a Frenchman, who (according to the boys' account) charges each of them 3*s*. a week for the use of box, brushes, and uniform, but without bestowing any attention upon their religious training or their education. It is intended, God willing, to take the Shoe-blacks on an excursion down the Thames, on Monday, August 9th, and to give them a run in the woods and grass of a gentleman's park. Those who take an interest in "the brigade," are invited to accompany them on this occasion, concerning which information will be given at the Society's Office, No. 1, Off Alley, George Court, Strand.

Temple. J. M.

The Children's Gallery.

CHILDREN CAN HELP GOD'S CAUSE.

We ofttimes meet with pleasing instances of children taking great pains to inform themselves of the necessities of those around them; not to gratify an idle curiosity, but to enable them rightly to apply any assistance that may be within their power to alleviate those wants. The means employed for enabling them to obtain the funds needful for such a purpose are no less pleasing than the careful appropriation of them.

A little girl having heard of a neighbourhood where the wickedness of the children was great—where they were neglected and growing up without any knowledge of Jesus Christ as their Saviour—and hearing that a school for them was opened in it, Bibles were furnished, teachers were ready, and the only thing wanting was money to keep the school going,—she began to think about the subject, then to talk about it to others, and at last resolved to try to do something towards getting money for it. She was not discouraged because she was little, nor yet because she had no money to begin with. No, nor yet because she was frequently ill. She set to work in good

earnest to do something. The first thing was to call at a milliner's where she was known. Here she had given to her some waste pieces and cuttings; then she went to her aunt's, a bonnet-maker, and begged some straw and little bits of trimmings. With this stock she began, under the direction of her mother, to make dolls' bonnets. These being very tastefully finished, soon found customers, and the money appropriated to support the poor school for the children less favoured than herself.

We recollect reading some time since of a poor lame boy, who one day came to a gentleman, and asked for a piece of string, saying, "Do let it be a good long bit, sir." The gentleman inquired what it was for; the boy seemed unwilling to tell, but at last said it was to make a cabbage net, which he could sell for threepence, and intended to give the money to help to send Bibles to those who had none. "I am told," he said, "Bibles can be had for about one shilling each, and my net will pay for a quarter of a Bible." This was enough; the gentleman gave him a very long piece of string, which he soon made into a net. At the gentleman's request he took the net to him to look at, which so well pleased him that he offered to buy it, and said, "Here are the threepence you wish for the Bibles, and here is another threepence I wish you to spend upon yourself." The lad's eye glistened with delight, and soon filled with tears of joy. He scarcely knew what to say, and at last stammered out—"Oh! sir,"—"No, sir, — pray do let me send it all, sir, it will pay for a whole half Bible, sir." Such diligence, such earnestness, and such self-denial, did more than pay half the value of the Bible. An influence was brought to bear upon that gentleman by which he also began to think he had too long neglected doing something for the same good cause.

Within the last few days we have received two letters from a friend of ours, and we shall give one or two extracts, which will be read with pleasure. In the first note our friend says:—

"My son, F. A. C., is much disappointed at not having received his Ragged School Magazine for the month of *June*. We were at the sea during the month, and I apprehend it may have been lost. I feel sure you will give him another. It delights me to see his zeal for the cause, and though only twelve years old, it is his highest pleasure to save all the money he receives for some one or other of our blessed Societies. But the *Ragged School comes first with him;* and he has not spent even a shilling on himself for more than twelve months, and has good hopes of *doubling* his little contribution this year. He has also turned *advocate* for the cause, and has pleaded it with others at the seaside, where, for the sake of health, we were sojourning for a few weeks.

"Believe me, yours very truly,
"* * *."

In a more recent letter, in reply to our own inquiry, he says:—

"I could mention many proofs of my little boy's self-denial which have often cheered my heart. I can assure you that he seems never to let an opportunity slip of exercising his youthful sympathy with the poor Ragged School children. The magazines are read over and over again; and as he lies by my bedside I frequently see him reading one or other of the interesting numbers before six in the morning. Holy Scripture saith, 'The liberal deviseth liberal things.' Now this *devising* liberal things is well illustrated in the case of my dear boy, by a little circumstance which I will relate to you. In the early part of this year he applied to me for a portion of the ground of my garden for his own use, in order that by careful management he might have a crop of vegetables to sell or dispose of as he thought fit. After many such applications from him, I at length fixed upon a spot, supposing, of course, that whatever he raised by his gardening operations would be applied by him in some way or other to his own profit or pleasure; but his object was far otherwise; for no sooner was the crop ready for use than he applied to me, in order to ascertain whether I was prepared to purchase it of him, that he might give the money to the Ragged Schools. This was '*devising* liberal things;' and *to God alone be* ALL *the praise!*"

Cannot other children make dolls' bonnets, and cabbage nets, cultivate gardens, use their influence, and become able supporters and advocates? We believe they can—let them think about it—talk about it—and then try to do something, and it will not be long before we hear of their success. Only let all be done from a pure desire to please God, not forgetting what St. Paul says in 1 Corinthians, xiii. 3, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, (love,) it profiteth me nothing."

Intelligence.

ST. GILES AND ST. GEORGE, BLOOMSBURY, RAGGED AND INDUSTRIAL SCHOOLS.

On Wednesday, June 23rd, the new school-rooms of the above institution, at the corner of George Street and Broad Street, were opened, on which occasion three hundred poor children of the neighbourhood belonging to the schools were regaled with a substantial dinner of roast beef and pudding. In the evening a public meeting was held in St. Martin's Hall, presided over by the Earl of Shaftesbury. The Chairman, in opening the proceedings, expressed a hope that in these days of conflict all would be united in carrying out the kind objects of the school. He knew no capital in the world where there were so many deserted and filthy children as in London; it therefore became incumbent upon all to use renewed exertions to alleviate the wants and sufferings of these little ones. Respecting the application for a Government Grant, there was a diversity of opinion: but whether they accepted it or not it would not alter his opinion, that it would be better to go on as they had begun and worked up to the present time, depending on their own resources, and be content with the simple teaching founded upon the Bible, which alone was the true basis of all pure teaching. The promoters of this movement differed much from those who do not agree with them, for while they were concocting what step should be taken, the Ragged School teachers were reclaiming thousands. His Lordship concluded by urging the necessity of altering the existing state of wretchedness which existed in the habitations of that class which had peculiar claims upon Ragged Schools. He blushed to acknowledge that at the present time human beings were allowed to dwell as they did, as many as sixteen or twenty in one apartment.

The Report stated that the cost of the building was £2,755. Towards this amount £1,600 had been received, leaving a deficiency of £1,555, which has to be made up before the building can be free from debt. One object contemplated by the Committee, and already carried into effect, is the removal of the Day and Night Schools from Neal's Yard and St. Andrew's Street, where the attendance amounted to two hundred. The new building, which consists of three large rooms, is calculated to accommodate one hundred more. It is also contemplated to establish infant classes as soon as the funds can be raised. In addition to the three rooms for educational purposes the building contains two other large rooms, which are capable of being used as dormitories, and to this purpose it is the intention of the Committee to devote them so as to afford accommodation to forty boys and forty girls, and they have resolved to take in at once twelve of the most destitute and friendless children from Church Lane, and Short's Gardens, and the Seven Dials, and to open a special fund for the fitting-up of beds, etc., the cost of which is estimated at £100. This sum is trifling compared to the cost of food night and morning, which for eighty children would amount to about £300 a-year. It is also intended to open an Industrial School where the children will be taught various trades. Rev. H. Montagu Villiers, the Rev. Mr. Charlesworth, the Rev. W. Brock, W. Rogers, Esq., barrister, E. S. Fordham, Esq., and other gentlemen, addressed the Meeting, which terminated with a vote of thanks to Lord Shaftesbury.

GROTTO PASSAGE RAGGED SCHOOLS.

The Annual Meeting of the Grotto Passage Ragged Schools and Refuge for Destitute Boys was held on Saturday, June 26th, at the Lecture Hall, Edward Street, Portman Square. In the absence of the Earl of Shaftesbury, who was engaged on business of importance at the House of Lords, J. W. Maxwell, Esq., was called upon to preside, and briefly stated the reasons that had induced him to come forward and take a part in the promotion of these most valuable institutions. He urged upon the meeting the importance of contributing their time and money to assist in forwarding these schools, which had already been productive of so much benefit to the humbler and more destitute classes. These unfortunate children were taken absolutely from the gutter and the kennel, and received education and the means of earning their bread by honest industry. A great number of boys from these schools had been sent out to the colonies, and he was gratified to have to state that all of them were doing extremely well, and had written home in terms of the greatest affection and gratitude for the benefits that had been conferred on them.

The Secretary then read the Report. It gave a most favourable and satisfactory view of the progress of the Society during the past year; and it earnestly recommended the extension of the accommodation afforded by the Refuge, in which 20 lads had been boarded, lodged, and educated. The average duration of their stay was nine months. In most cases they had been sent as occasion offered to the colonies, apprenticed to trades, or otherwise provided with situations in the country. 59 boys have been sent to Australia, 3 to the United States, 4 to Canada, and 12 placed in the merchant service. The total number thus sent out had been 78. The progress of the Industrial School was also satisfactory, the produce of their industry being disposed of as opportunity offered. The Shoeblack Society had been also most useful in giving employment to some of the boys. The receipts for the year were £682. 3*s.* 8*d.*, and the expenditure £685. 7*s.* 7*d.* The debt and liabilities of the Committee amounted altogether to £200, for the liquidation of which they counted on the charitable aid of those who favoured and supported these institutions. While the Report was being read the Earl of Shaftesbury arrived, and took the chair amidst loud cheers.

Papers, Original and Selected.

RAGGED SCHOOLS—

THEIR LOCALITY—OPERATIONS—CONDITION—AND RESULTS.

KING'S CROSS.

FROM very remote periods, the locality of this school has been memorable, and ofttimes mentioned in the page of history. Here, nearly eighteen hundred years ago, was fought the celebrated battle between the Roman general Suetonius Paulinus, and the noble heroine Boadicea, queen of the Iceni; and for centuries afterwards the spot was called "Battle Bridge." This designation continued till within our own recollection, but is now giving place to the more pleasing cognomen of "King's Cross." Here lived that notorious fanatic and impostor Joanna Southcott, whose dupes as a sect are not yet quite extinct. Here is an ancient mineral spring called *Chad's Well*, dedicated to St. Chad, Bishop of Lichfield. Here the *river* Fleete did pass under the bridge, and was denominated *the River of Wells*, and *Turnmill Brook*, and *flowed* onward under Holborn Bridge into the Thames at Blackfriars. In the course of time this neighbourhood became a famous receptacle for bones and other refuse, brought together by the itinerant collectors of the metropolis; hence it was proverbially called "THE DUSTHOLE OF LONDON."

This locality has, however, now become one of the busy thoroughfares of the great metropolis, and surrounded by lofty and respectable buildings, inhabited by mechanics, tradesmen, and gentry. Still further improvements are being effected in consequence of the Great Northern Railway Company having fixed upon this neighbourhood for its London Terminus. But behind the main roads there are numbers of inferior buildings, thickly inhabited by the poor, most of whom are of degenerated and debasing habits. The neighbourhood comprising the sphere of the Ragged School operations forms a complete triangle—New Road constituting the northern, Gray's Inn Road the south-western, and Georgo Street and Hamilton Row the south-eastern boundaries. Within these limits there are about 350 small houses, occupied by about 800 families. The whole of this interior, in consequence of an old enactment, is exempt from the jurisdiction of the Commissioners for lighting and paving. It is therefore unlighted and unpaved, with a few instances only excepted, in which it has been done for business convenience, at private individual expense. It therefore became an inviting spot for the lewd and dishonest, as in case of pursuit, if the depredator but once passed from the well-lighted thoroughfares adjacent into the shades of darkness, he was safe.

The cheapness of rents also became a powerful inducement for the poor but honestly inclined to take up their abode here, thus exposing themselves and children to the demoralizing tendency of such associations.

In the year 1839, a faithful Missionary was appointed to this district. He made himself thoroughly acquainted with the moral and spiritual condition of the people and their necessities. Although several schools in and near the vicinity were giving a good education to those who sufficiently appreciated it to pay the usual school fees, yet large numbers of children were found running wild in the street, who either from the poverty or recklessness of parents were not only growing up ignorant of religious truth, but becoming precocious in evil, and adepts in crime. The importance of opening a school for the free admission of these became deeply impressed upon his mind, and after several ineffectual attempts he obtained the aid and co-operation of a few Christian friends, who met and resolved to establish a school in connection with the Ragged School Union. A humble building in Britannia Court, now used as a workshop of the Industrial School, was taken, the neighbourhood canvassed, and about eighty children of the right class collected on the first evening. Funds ample for immediate purposes were collected, but the secluded situation, dampness and closeness of the rooms, the conduct of the children, which was for a time outrageous and uncontrollable, were drawbacks of no inconsiderable magnitude.

For the first twelve months, but little progress was made in the right direction; the conduct of the children was so violent that the occasional interference of the police was rendered necessary; and many who undertook to assist in this work became so discouraged that they beat a speedy retreat, and but for the stedfastness of those who commenced the enterprise, it must have been given up. The effort was continued till 1849, when the present convenient school-rooms in Britannia Street were taken, the Ragged School Union providing a large portion of the funds needed towards fitting them up. The little improvement made by the first scholars in learning, behaviour, and appearance, began to produce some effect among a portion of the people. The poor now began voluntarily to bring their children, and the opposition of more reckless parents was easily overcome by the living facts around them.

In the course of time many of the children, who when first received were wretchedly destitute, became too respectable to be continued in the school; but attachment to their teachers and old associations rendered it difficult to separate them from it. At this juncture a Sabbath School was opened by the incumbent of St. Jude's district, to which these improved children are from time to time drafted, the Committee thus acting upon the advice of the Earl of Shaftesbury, "*Not to let our Ragged Schools lose their distinctive character.*"

The operations of these schools now consist of a Juvenile Day School, a Week Evening School for destitute boys and those employed in the

Industrial School—lads who have had hitherto little or no education, and who if not at this school would be found idling away their spare time in the streets, or resorting to the penny theatres in the neighbourhood, so prejudicial to their morals and future welfare. On Friday evenings a school is held for girls. On Sabbath mornings about forty children are assembled, and taken to public worship, and in the afternoon a school is conducted; from eighty to ninety children attend. A Clothing Fund has been established. Once a quarter about forty ladies assemble at the school-room, and make up materials purchased by their own subscriptions, added to the children's pence. During the past year, 340 articles of clothing have been furnished to 65 children, all of whom had contributed. These deposits amounted to £10. 1*s.* 7*d.*, or more than one-half the entire cost of the garments. A Mothers' Meeting is held weekly, and is a means of great good.—We now proceed to speak of—

THE KING'S CROSS INDUSTRIAL SCHOOL.

This branch was established some time since in connection with the school, but the Committee finding it impossible to support the expense by their unaided efforts, invited the co-operation of the friends of the neighbouring Ragged School in Compton Place, Judd Street. A separate Committee was accordingly formed about two years ago, and the institution placed on an independent footing, forming an important auxiliary to both schools. Notwithstanding many difficulties retarded this effort at first, and threatened to destroy it, yet its progress has been steady, proved its utility, and established its claim to encouragement and increased support. It has conferred important and permanent benefits on many needy and depraved youths. Fifty-three have been admitted, of whom thirty-nine have been sent out, leaving fourteen now in the school. Of those sent out, some have been put to trades, some obtained situations as shop and errand-boys, some employed by the Shoe-black Society, and others have gone to sea through the kindness of the Marine Society. A few have left the school and gone back to their former habits, though even some of them have returned, sought and gained admittance, become reformed, and are now in situations, doing well. Of those now in the school, some regularly spend a portion of each day at gentlemen's houses, cleaning knives, boots and shoes, and are giving satisfaction. Two days each week they are employed in tailoring and shoemaking; the other time is filled up by chopping firewood for sale. A Dormitory has also been added, and four youths are regularly domiciled in it. The following cases may be regarded as illustrative of the character and condition of the class for whose benefit the industrial department is opened, and the good which by God's blessing has been already accomplished:—

W. C., 16 years old; mother died when he was young, abandoned by his father at three years old, and taken into the workhouse at six. He was then

returned to his father by the parish authorities, but at eight years old he was sent into the street to provide for himself, being sometimes allowed to return at night and lay upon the bare floor. He began to gather bones, old iron, and anything he could find. This was his first step in juvenile delinquency, and he soon became a regular and confirmed thief, finishing in the night plans formed during the day. He was conscious that this was wrong, but as he himself says, his heart was so hardened that he did not care what became of him. He feared neither police nor prison. Without home or friends, he sometimes slept in out-houses, under hay-stacks, and still worse places; on being brought to this school, where he met with kind and friendly treatment, employment, and instruction, with a portion of food and wages, he became much attached to the persons and place of his rescue, and has ever since cherished and manifested the warmest gratitude for the benefits conferred upon him. He soon became a most industrious boy, though at first much averse to work. Being an intelligent boy, he made great progress in learning, and the solemn truths of the Scriptures have already made a deep impression on his heart. Experiencing the benefits of this Institution, he became anxious that his former associates should share the same advantage, and he has several times endeavoured to bring them to the school, and not without success, two boys being now in school who were brought by him, and are progressing favourably. Others have been brought by him, but after a while have returned to their former habits. He is now employed by the Shoe-black Society. He regularly attends the Evening and Sabbath School, and at public worship is very attentive.

S. P., 14 years old, one of the boys brought here by the above. His father is transported, and mother a drunken and dissipated character. Had been some years a confirmed thief, several times in prison, from which he had just come out when brought here. His principles of right and wrong were very confused, and he knew no fear, but that of the police and punishment. The effects of a vicious and degrading training were most evident in his stupified and destitute condition. Kind and proper treatment, with daily instruction in his duty to God and man; constant, though moderate employment, a substantial dinner every day, and a few pence at the end of the week, have produced a marked and gratifying change. For some time at first he could do no work at all; his hands appeared incapable of holding or using tools, and his dinners he would eat with his fingers only. He was most quarrelsome and passionate, fighting with most of the other boys, whilst his language was of the worst kind. He is now an attentive and industrious boy at work, though slow, has left off lying and bad language, and though yet dull, he has learned many passages of Scripture, which he has heard from those who teach him; his mind, which appeared void of reason, is now exercised in thought upon the many things of Scripture, which appeared to strike him with astonishment, and he often asks very acute questions with all the eagerness of one who feels really anxious to learn and know the truth. He can also answer any questions on the common, though most important points, of Scriptural knowledge.

T. P., 12 years old, is brother to the above. Though like him in depravity and vice, yet he is a striking contrast to him in many other respects. Small and diminutive in size and feature, quick in natural intellect and bodily activity, he was thought by his associates in evil to be well adapted for their purposes, and was consequently trained in the light art of picking ladies' pockets, which he accomplished with such success, as to become of importance to his elders in years and crime. His nimbleness and diminutiveness enabled him to crawl, unperceived, in close proximity to ladies' dresses, and his dexterity in abstracting the contents of the pocket was only equalled by his agility in escaping detection. Like his brother, he was ignorant of all that is good and right, and the sense of honesty was measured only by the difficulties of obtaining whatever came in his way. He is now

industrious, and both are affectionately attached to the superintendent and friends of the school.

G. R., 14 years old, father and mother dead, lives with his stepmother, now a widow. Was of a similar class to the other boys, though in a different locality. Had been some years going on in a course of vice and crime, of a very sullen and subtle disposition, and though sometimes detected by the police he generally escaped by running away in time. For some time after being admitted into the school he continued lazy, perverse, and vicious, and amendment was almost despaired of. He has latterly very much improved, and appears to appreciate the kindness shown to him, and is now industrious and obliging. He has become much attached to the superintendent and friends, and gives hopes of becoming a useful member of society.

H. B., 13 years old, father and mother living; honest and industrious people, but wretchedly poor. The miserable, half-starved condition of this boy proved the want and destitution to which they were subject. So weak had he become from continued hunger and want, that after he had enjoyed the luxury of one good meal a day, at this school a little while, he became unwell from the change of diet, and was obliged to be put under medical treatment. He has grown a fine healthy boy, strong and active, instead of weak and unable to work as before. He manifests a good natural disposition, and is very grateful for the kindness received in this school. He is now employed by the Shoe-black Society.

The benefits of the instruction imparted have not been confined to the children, but have reached some of the parents. The following case is an encouraging illustration. The father of one of the children was a dissipated dustman, who had been visited for five years by the Missionary, and apparently with no success. After many efforts, he succeeded in inducing him to send his children to the school. One, a little girl, when sufficiently instructed herself, read the Bible to her father, and subsequently taught him to read. He became a very diligent reader of God's word, and a regular attendant at the house of God, and soon exchanged his frock for a coat. This poor man, full of zeal, began to converse with his mate who accompanied him with his cart, and prevailed upon him to go with him to church. In a few weeks he induced four others to go with him to worship. He became the subject of considerable persecution, but he bore it with Christian fortitude and patience; neither sneers, scoffs, nor threats have moved him from his purpose. The minister of the district has admitted him to the Lord's Table, and has taken great interest in him and his family.

The whole of these interesting and useful operations have been carried on for an annual average sum of £90 for the School, and £70 for the Industrial Class and Dormitory. It is peculiarly important that the Industrial Department and Dormitory should be extended, so that more of the needy and destitute boys may be accommodated. The Industrial School Committee have taken a fresh lease of the premises in Britannia Court, and purpose if the public will aid them in their benevolent effort, to repair the building and materially increase the accommodation afforded. This can be done at a comparatively small expense, and we

sincerely hope that their efforts will be liberally met by their more wealthy neighbours, as the institution has been hitherto so useful in providing for the destitute boys from both the schools with which it is connected, and there is no similar asylum in that part of London. Who will come forward "to the help of the Lord against the mighty?" The contention is not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Victories have been won; trophies of Divine grace honour the Saviour's name on earth, and stud the crown that decks the Redeemer's brow in heaven. Instead of the false prophet, by whose cunning and trickery the ignorant and credulous were led astray, the educated and plain experimental teacher is found in their midst, leading perishing souls, not merely to springs calculated to heal the diseases of the body, but to the fountains of living water.

PRISON SCENES.

No. II.

The Chaplain's Room; or, Criminal Disclosures.

"My son, if sinners entice thee, consent thou not. If they say, Come with us, we shall find all precious substance, we shall fill our houses with spoil: cast in thy lot among us; let us all have one purse: My son, walk not thou in the way with them."—*Prov.* i. 10—15.

The characteristics of a convicted felon are peculiar and painful to contemplate. Neglected in the seed-time of life, and left without mental or moral cultivation—brought up for the most part in scenes of social and domestic contamination, falsehood and deception form the very warp and woof of his mental constitution. Educated or nursed in crime without a proper knowledge or acquaintance with any trade or business by which an honest livelihood might be gained—he is necessarily a person "*sui generis*," "a caste" in society, whose habits and maxims are in perfect accordance with the training he has received.

The principles of *truth* with such persons are based on expediency or self-interest. Those of *honesty* have the same foundation. "The rights of property" is a phrase which with them signifies a right to acquire other men's property as opportunity arises. They have their own peculiar habits, language, or slang phraseology; and though living in a land the most privileged and highly favoured on earth as to religious advantages, they are nevertheless as a caste, so perfectly alienated from the life of God through the ignorance that is in them, that were it not for their frequent incarcerations within the walls of a prison, they would probably live and die "without even a theoretical knowledge of God, and without hope in the world."

For this reason, if for no other, it is a matter of thankfulness there are prisons in which such characters are not only detained for a time, and prevented from prosecuting their course of moral Thuggee-ism; but where lessons of religion and morality are taught and inculcated, by means of which many of those previously blind and wretched creatures have been led to realize for the first time in their lives their personal responsibility to God—the value and immortality of the soul—the way of salvation through faith in Christ—and the reality and comfort of prayer through the Saviour.

Considering the peculiarity of the character of this class—the impenetra-

bility, the petrifaction of heart which they manifest in general when they become confirmed in criminal pursuits, it not only requires a peculiar tact, but the most patient and untiring perseverance on the part of those whose office it is to teach and instruct them when in prison. Indeed, the character of the teacher should be peculiar, though widely different from that of his charge. Without manifesting a forbidding suspicion in reference to the unhappy convict, he must yet not be credulous. He will frequently have to listen to statements the most exaggerated, related with a seeming truthfulness, which are nevertheless *all but* thoroughly false. He whose duty it is to listen to such statements should therefore not only be apt to teach, patient, but able and accustomed to analyze statements, and to discern thoughts and motives—and his aim should be to lead the poor convict to see the nature and beauty of truth, for which he shows so little respect, and make it appear that *his* falsehood is seen and pitied. If the spirit of his Master animates the chaplain of a prison, the example of his Master will be followed—he will pity the sinner while he denounces sin—he will sympathize with his infirmities and peculiarities of education and association—he will studiously avoid reproachful language or taunt in the intercourse which he may have with the criminal, knowing that such intercourse may be used with unparalleled advantage and success in the "chaplain's room" to bring the sinner to repentance, and to direct his steps to the way of escape set forth in the Gospel, into which "the chief of sinners" are invited to enter.

The man who has to deal with the inmates of a prison, be his station or position what it may, should never treat even the worst character he knows, as if he were incorrigible. The moment this persuasion takes possession of a man, his mind will continually be devising something *penal* in the administration of his discipline—he will soon come to the conclusion that the reformation of a convict is a mere thing of fancy, an Utopian theory, never illustrated by fact—and no wonder that such a conclusion is drawn from such premises! The man who adopts and acts upon such views, resembles a person who tries to extract fire from a piece of wood by striking it with a flint, instead of that friction of one piece against another, which, (eventually,) when patiently and steadily continued, produces first warmth and then a flame. The man who tells the inmate of a prison, "you are a notorious thief and liar," in the hope of producing *any* proper humiliating effect upon his mind, has mistaken his calling, and the best that can be said of such an one is, that while he may perform all the duties of his office with regularity and neatness, it will be the regularity of an automaton, or the perfunctoriness of the hireling; and as to good effects, his labour will be like the operations of the treadmill which he overlooks—all will be mere "grinding the wind."

To all engaged in the affairs of a prison, or in the management of prisoners, we would respectfully say, not only "rule with diligence," but "rule with kindness;" and by kindness we do not mean a weak indifference as to the moral condition of your charge, but a firm, yet mild administration of discipline, which shall make it obvious that your duty is as painful to *you* to discharge as it is to the mind and body of the prisoner to undergo it. A young man, now a transport, once told the writer, "I went one day to a certain officer to open my mind to him—after a little conversation he said, 'I think you are a very sly fellow'—instantly my mind was made up to say no more to him." But in the case of a chaplain there is an imperious necessity for kindness in rebuke, gentleness in expostulation, and an apparent confidence without credulity in the statements and revelations so often sincerely as well as deceptively made in his presence. As before observed, statements must be analyzed, studied, compared by the chaplain, and opportunity will soon present itself to turn even the false statement to a good account, when a prisoner sees that his real welfare is sought, and lead him who has made it to acknowledge his sin with real repentance. Some such cases has the writer met, which at length turned out not only "hopeful," but which are now instances

and examples of an amended and godly life. Patience and kindliness in the administration of even a severe discipline, or the performance of an unpleasant duty, imparts to the criminal a respect for him who administers it. But in the case of the spiritual adviser, such a tone and spirit shows the poor convict you yourself entertain the belief that he may yet be made an honest man by becoming a true Christian, and this will inspire him with hope, and animate him to exertion in order to become that which you describe. And if the character and habits of the inmates of a prison are peculiar, so also are the incidents of their lives peculiar and often wonderful. A young man, a burglar, was sent to converse with the chaplain in his room, a day or two after he was committed to prison. On entering the room, he appeared so lame as scarcely to be able to walk or stand. The chaplain made him sit down, contrary to usual custom in the interviews with the prisoners. He began to inquire into the cause of the young man's lameness, when it appeared that he and a companion had made an attempt to rob a shop in a certain street—a corner house, the shop of which projected from the main building; and that a window opened out upon the roof of the shop, through which access to the house might easily be found. They succeeded in gaining the roof of the shop, but in trying to open the window leading into the house they made some noise, and at last broke a pane of glass, and were just going in when they saw a man with a candle, and as they thought, a pistol, coming down the stairs towards them; they retreated hastily; his companion attempted to leap from the roof of the shop to the adjoining one, but fell between the two, and was killed on the spot; he himself slipped when letting himself down in the same way by which he climbed up, and so fractured his foot and leg as to be unable to move, and was taken in that state by a policeman and others to the nearest hospital, where he was confined for several weeks before he was able to take his trial; after which he was sentenced to nine months' imprisonment. By making a suitable use of his own statement, and pointing out the different circumstances under which he would then have been, had he shared the fate of his companion in sin—this young man was led to speak of the feelings which passed through his mind when he heard of the death of his partner in crime, and though those feelings were incorrect and vague, as it related to the heinousness of sin itself, yet they afforded scope and matter for long and interesting conversation, not only on that but several subsequent interviews, which it is hoped were blessed at least to the enlightening of his mind. Let such persons see that their condition is not left without some sympathy—show them the way of escape, while with kindly words in kindly tones you urge them to enter it, and He who is the friend of sinners, and who came to call them to repentance, will own and bless such discipline and instruction.

The disclosures of the chaplain's room are often very extraordinary, bordering on what is falsely called "the romance of real life." This phrase is commonly used to express what is strange and out of the ordinary course of human events. But there are many instances in the career of some of these poor people, which are not romantic though they are real. Romance involves what is fanciful or imaginary—its incidents are fictitious. Like theatrical representations, romance may gratify the imagination without conveying one sound moral lesson to the heart, while at the same time, both are adapted to convey, and are decidedly the means of instilling many lessons of an immoral and licentious nature into the minds of those who attend the one or read the other; and especially is this so with respect to the young. The written declarations of above sixty noted thieves who have been repeatedly in the chaplain's room are now before the writer. They were written with no view to publicity, and without any concert with each other; they are independent as well as separate testimony from that number of young men as to the immediate causes of their beginning their evil course. Each one of this number refers to *theatres*, saloons, coffee shops, and prostitutes as influencing him in taking his first step in crime; for example, one writes, "I have even

known lads to swear coming home, after seeing such pieces as Jack Sheppard and Oliver Twist, that they would not work any more, but be a thief and a liar, and lead a jolly life like Jack Sheppard did, and like the artful dodger in Oliver Twist, as the pieces represented to us. I can say as to myself that after witnessing such plays, I felt as if it would be a glory to be a thief." Nor does this refer only to what are called low or penny theatres, some of the declarations speak of Drury Lane Theatre as being a cause of greater temptation and sin than any others. Strange, indeed, and extraordinary are many of the disclosures made in the chaplain's room—but such disclosures, though, alas! too true, would not be profitable to the general reader to peruse. The Christian might, indeed, read them, and the effect upon *his* mind would be that of gratitude to God, by whose grace alone he is made to differ in any sense or degree from others who have run into such excess of rioting and crime; while many who read with a morbid curiosity to know *how* thieves live and act, would derive no benefit from such disclosures. The reader will, therefore, only find in this paper some general outlines of character, and not minute details, or statistics of crime; and those which are given are selected with a view to rivet the public mind upon *the causes of crime*, and direct those who may be led through grace to take an interest in "the perishing and dangerous classes" of our fellow-men, to seek not only to rescue *them* from their degraded condition, but more especially to promote such *preventive* remedies as may tend to check the rise of those evil habits and practices, by which so many thousands are led to ruin temporal and eternal. We hold that it is with *the causes* of crime as with the facilities for the sale of *contraband goods*. You may proclaim a severe penalty, and confiscate the goods when seized in the country, but this will not stop smuggling. You must have an active and vigilant preventive service, which shall encircle our island, and watch the coasts *to prevent the goods from being landed*. This is the only effectual remedy for smuggling—so effectual, that the man who would offer goods for sale as smuggled would now be looked upon as a deceiver or a knave, who tries to sell his damaged or paltry wares at a better price than he could otherwise procure for them. In like manner should we deal with crime. It is not enough to outlaw the criminal, to build prisons, and support penal colonies—we must go to the root of the matter, we must organize a preventive service of sound national education—*not a system of mere scholastic instruction*, but one which shall be suited to the capacities as well as the condition of the rising generation—we must encircle our counties, parishes, and families, with "a service" which shall guard against the inroads of ignorance and idleness, immorality and impiety—we must protect our coasts from *the causes*, and we shall thus deliver our land from the consequences of crime.

But who will originate such "a service" as that desired? It is not an individual question, though everybody is concerned in it more or less, and may suffer or benefit as it is treated. Why should it not be a general or national question? Lord Bacon declares that "the ultimate end of all legislation is the happiness of the people; and a moral and religious education an essential means to that end." It must be equally precious and necessary to all mankind, and the more unfavourable the physical or moral circumstances in which any particular class may be placed, the more strenuous are the efforts requisite to counteract such influences, that they may live happily. "The mischievous results of ignorance are notorious," says an able writer on education. "It may be said that men are not always happy or moral in proportion to their knowledge. We are sure that *mere instruction will afford no security against the commission of crime*. Men of most powerful imagination have delighted to expatiate in unholy images; the greatest of our philosophers, whose mental illumination was most intensely brilliant, manifested the coldest heart, and the meanest spirit, and walked in moral darkness. But, as Mr. Mill observes, "a natural cause may be hindered in its operation in a particular instance by counteracting causes, and yet in a great variety of

instances is sure to prevail;" and therefore, whatever may be the individual exceptions, the general rule is still to be maintained, that knowledge generally diffused in any age or country, will be accompanied by a higher tone of morality, and a greater measure of happiness. In the most favourable seasons there are always instances of partial failure; some fields have been blighted, in others the seed has perished; every variety of soil has not prospered alike; but the farmer is not "discouraged on that account, and the country at large may be ignorant of the fact."* Means must be used to prevent, if the evil is to be stayed. "It is too late," says Dr. Brown, in his Philosophy of the Mind, "to lie by in indolent indulgence of affection (or *indifference*) till vice has already formed in the little being whom we love, or of whom we may be ignorant, and to labour *then* to remove it, and to substitute the virtue that is opposite to it. Vice already formed is almost beyond our power. It is only in the state of latent propensity that we can with much reason expect to overcome it; we must oppose the entrance of evil and destroy it in the bud."

Now if it be not a question for the legislature, as we think it really is, as to the raising and training of a national education "preventive service," then let the public perform its duty. This, however, would we fear be tantamount to an abandonment of the question, for what is everybody's business would continue to be what it now seemingly is, nobody's business. Under these circumstances inducements to crime increase, and a most expensive machinery of police and prison establishments must be maintained for the punishment of a class who, while perishing, may well say, "no man cared for our souls," one-half the expense of which establishments, if applied to "a preventive service," would do more to uproot crime than all other machinery in existence for its repression. We cannot pass over this suggestion, however, without alluding to the quality of the education requisite to meet the exigencies of our times. It must be adapted and well applied to the nature and condition of man. *His physical condition* must be improved and elevated. *The social* state of the class out of which the criminal ranks are recruited, is deplorably destructive of all delicacy of feeling and morality. The habitations of the poor throughout the rural districts, as well as in our towns and cities, call for an immediate and effectual alteration. It is not enough that Royalty should take the lead in showing what may be done in this respect—all honour and thanks for the example set in high places—but more must be done. The time has arrived for legislative interference in the matter. The population increases at a teeming rate, while in most parts of the rural districts especially no provision is made to house them. Two or three dozen souls are now forced into dwellings fit only to receive two or three. Not many perches from the spot where these lines are being written, hard by the gate of a respectable farm-house, stand three or four cottages, each inhabited by two or three families, who sleep, in one case, fifteen in a room! This overcrowding, together with the absence of cleanliness and want of draining, render typhus fever an annual visitant, and is enough to breed a plague physical and moral. If the existing dwellings for the poor cannot be razed or altered to what they should be, let those which must be soon erected be of proper construction, and limited as to inhabitants. It is no justification of neglect of the question to say, a poor farm labourer, who works from day-dawn to moon-rise for eight or ten shillings a week, cannot afford to pay a suitable rent for such edifices as the moderate comfort and essential decencies of life call for. In some instances this scanty wage is increased by the labour of the wife and children, but only, as we can prove by scores and scores of examples, to be spent in the adjoining beer-shop, which, with others, stud the country all over, and give to it the appearance of a national organized "preventive service" for the hindrance of morality, the ruin of domestic quiet, and the growth of vice and crime. Let this cause of crime be properly dealt with,—give the poor man a choice of habitations,

* Essays on Education, by Rev. James F. Todd, M.A.

and we shall soon find him instinctively choosing that which allows him to enjoy his cottage to himself, and he will find means to pay for it when he is protected from the beer-shop. Something must be done to ameliorate this crying evil, or it will continue to counteract and neutralize the best efforts that can be made for the improvement of the mental and moral condition of the poor and perishing classes of the community. Both the moral and physical nature of this class must receive their due attention, for if the wants of men were merely physical, as a writer already quoted observes, "they may be relieved without the Gospel, but the young cannot be trained without it; bodily wants may be supplied by external applications, but our moral diseases and our intellectual cravings can only be reached by the knowledge of Divine truth; happiness is impossible without morality, and public morality can never be maintained without the sanction of religion; there can be no moral training or education worthy the name where fundamental truth is unknown or wilfully neglected; and where, after all, to a sincere man is the difficulty of blending it in every system of secular instruction? Let the agreement of Christians in Bible and Tract Societies be carried out in our schools, we may exclude our catechisms and denominational works without any serious loss, and take our stand as true Protestants upon the Bible alone."* The bearing of this subject upon the state of crime in our country is so plain, especially to those who, in the discharge of their duty, are brought into daily contact with the criminal population, that we may well be excused for dwelling upon it so largely on this occasion. The criminal disclosures almost hourly made in the chaplain's room are in fact mere practical comments on the foregoing remarks as to the importance of an education, which "shall have respect to the station in life to which each individual is called, seeing it is thus only that we can improve their physical condition, and induce them to cultivate their minds diligently." For what are these disclosures but confessions of sin traced up to its source, and that source, in ninety-nine cases out of every hundred, is avowedly *early neglect on the part of the guardians of the young*—confessions which are frequently interspersed with painful reflections, and occasionally with maledictions on the heads or memory of those guardians. "I was never taught better,"—"I should not have done it if I had not seen my father or mother do it,"—"Father threatened to beat me if I didn't do it,"—are no uncommon excuses offered by young men and women for the crimes of which they have been convicted. Indeed, in many cases the difference between right and wrong is not comprehended, owing to the way in which they have been brought up. Whilst, on the other hand, when those who have been trained betimes to fear God and respect his Word and Sabbaths, have been drawn aside into crime by the influence of lust and evil company, as is not unfrequently the case, we invariably hear very different remarks, which tend to show the value of such seasonable training; for example, a young man once said to the chaplain of a jail, "Sir, my father is a religious man; he once wanted to take a sitting for me in the church he attended with my mother and sister, but I would not go; I spent my Sundays in vice and immorality. Father used to read religious books to us after tea of a Sunday; had I attended I should not have been here to day." Such cases of early instruction are more easily dealt with in the chaplain's room. They understand and appreciate sound reasoning, and are more disposed to listen to advice.

Nor does it affect the question of education (and by education is not meant mere instruction) unfavourably, to admit occasional failures as to the immediate and positive good results of such training, as noticed in the quotation from Mr. Hill. The associations and temptations of large towns, and especially of London, are such, that unless the heart be thoroughly renewed and sanctified by Divine grace, as well as the intellect refined and elevated by

* Todd's Essays on Education, p. 42.

education, many are unable to resist those temptations. Hear one of those sixty young men affirm, in his written declaration, as to the causes which led him into crime: "I mean to assert that a young man who frequents either a concert room or a theatre will soon be corrupted by the company that he mixes in. These and drink will soon corrupt all those best feelings that he had within him; and all those instructions that he had received by a kind parent, and which had taken perhaps ten or fourteen years to impart to that youth by an affectionate parent, all will very soon be erased from his mind by frequenting those places of infamy, for I cannot call them by any other title." In further confirmation of the importance of a due and extensive "preventive service," as before mentioned, we would subjoin one or two tabular statements, the first of which relates to the state of instruction of 109 youths, ranging from 9 to 16 years of age, and who were under school instruction in one of our metropolitan prisons in January, 1852.

Of these 109,	20	could read and write middling,
,,	23	,, imperfectly,
,,	26	could spell monosyllables imperfectly,
,,	35	could make out the alphabet with difficulty,
,,	5	quite ignorant.
Total .	109	

Of the same 109 boys,—

34	were committed to prison	for picking pockets,
69	,, ,,	for felony,
3	,, ,,	for vagrancy,
3	,, ,,	for misdemeanours.
Total .	109	

Out of this number

53 date their ruin at an early age to low theatres, saloons, and gambling houses,
13 to step-fathers or step-mothers,
4 to destitution,
11 were enticed from home by low females,
5 by betting-offices,
73 had slept in low lodging-houses,
72 had read, or heard read, disgusting and demoralizing books in such lodging-houses.

Considering the state of instruction, and the social condition of these youths, as exemplified in No. I. of Prison Scenes, the wonder would be if they were not found within the walls of a prison. Or take another view of the subject. We select 81 cases, the majority of whom have been repeatedly in prison, but whose present views and feelings, as far as they have been expressed, afford reasonable hope that they are at least resolved never to return to their former haunts of vice and scenes of crime. These statements set the causes of crime before us very clearly, but probably rather different from what some persons anticipated. *Poverty*, for example, is very commonly considered to be a leading cause of crime. The reverse is the truth, as shown above. The fact is that poverty and destitution are in general a consequence and not a cause of crime. Character is first destroyed; the confidence of friends and employers is lost; while contemporaneously therewith a closer alliance with evil associates is contracted; the door of honest occupation is closed behind, and the wide gate of the downward road stands open before, and is rushed into with recklessness and blindness of mind,—until wretchedness, in its many forms, soon overtakes and prostrates the infatuated travellers in that road to ruin. But there is a third feature of this very painful question which

ought to be prominently set forward, and which perhaps, more than either of the previous tabular statements, confirms the importance of proper discipline and educational training for the rising generation,—it is this—out of the 81 cases adduced in the preceding table,

11	began to steal	between the ages of	8	and	10	years
17	"	"	10	"	12	"
14	"	"	12	"	14	"
21	"	"	14	"	16	"
11	"	"	16	"	18	"
4	"	"	18	"	20	"
2	"	"	20	"	25	"
1	"	"	25	"	30	"

Hence it appears that the seed-time of crime is at the tenderest age, when the mind is most pliant, ductile, and susceptible; and that the ripest season is from 14 to 18 years of age, after which the tendency to become a thief begins to wane. Can anything show more clearly the importance of seizing the seed-time of life for sowing "good seed," and trying to prepare "the ground" for its reception before the weeds of vice and crime overrun it, and before "the enemy" sows *his* tares!

A—— C——N.

THOMAS WRIGHT, THE PRISONERS' FRIEND.

THE contemplation of exalted virtue and noble deeds produces in kindred minds a desire to possess the one and achieve the other. No one can read the life of the noble Howard, or even glance hastily at the inscription on his monument in St. Paul's Cathedral, without feeling his breast moved with ardent desire to imitate such truly noble achievements. The lives of William Wilberforce and Thomas Fowell Buxton have kindled emulation in many a bosom, and, no doubt, God raised up such giants in the earth, that, in addition to the good they directly accomplished, their bright example might urge forward a train of noble imitators. In the hope that some of our readers may be fired with such laudable ambition, we give a few particulars of that truly Christian philanthropist, whose self-denial, benevolence, and active usefulness, merit all praise: we mean Thomas Wright, of Manchester, "the prisoners' friend," who has won golden opinions from men of all classes.

Thomas Wright was born at Haddington, near Edinburgh, in the year 1789. His parents were poor, but industrious. The father was a cattle-dealer. At the early age of seven years, the subject of this paper was placed under the care of a maternal aunt in Manchester. Here he manifested an unsettled disposition, and great inclination to rove about with loose and profligate characters, in whose company he was too often found. The aunt was a pious woman, and her unaffected prayers, morning and evening, seemed to have a secret power over this wayward youth. The small amount of education he possessed, he received at a Sabbath School, and his first religious impressions were made under the ministry of that useful man, the late William Roby. He was a man of tender conscience, and naturally of a kind disposition; and now a deep religious sentiment added its sanctions and impulses to those moral excellences. From this time the Christian character began to shine in Thomas Wright, not merely in the religious assembly, but in the workshop and in the home. He served his time in the foundry of Messrs. Ormerod & Co., in Manchester, in which he spent not only the early, but the subsequent energies of his life, and which, except on a few rare holidays, he never left till Saturday, April 24th, 1852. There, from his five shillings a week wages, which he received in the first part of his

apprenticeship, he, by dint of hard labour, spotless honesty, and increasing usefulness, progressed until he received the weekly sum of three pounds ten shillings. He entered the foundry at the age of fifteen, and quitted it in his sixty-third year, having been a foreman for more than half that period. The beneficial effect of religious influence on his pecuniary resources and domestic life was very obvious. The sum earned by this worthy man week by week was small, when what he had to do with it is considered. He supported and educated a family of nineteen children, on an income that did not average a hundred a year. This may seem an impossibility in Belgravia, but it has been done and well done in Manchester. But with this small income our friend did more, and his example is sufficient to make the cheek blush in many an opulent home. He ministered to the necessities, relieved the troubles, and healed the wounds of many a prisoner, outcast, and pauper.

The benevolence with which he was so largely furnished could not, in the natural development of his character, fail to engage him in some work of charity. If love exists in a man's breast, it will find some outlet for itself, and embrace the first opportunity for action, as is illustrated by the following incident, which led Mr. Wright to feel a special interest in prisoners and convicts. One day, while discharging his duties in the foundry, a young man of prepossessing appearance and manners, asked him for employment. "I know your countenance: is it possible? what! returned?" "Yes, Mr. Wright, returned! and I hope not the worse for my absence, as I think you will prove, if you will give me a trial." "That is not so easy; however, I should like to aid you, and if you are discreet, no one here shall know your history." "Thank you heartily for the chance of recovering my position; I know that a returned convict would be despised and scorned, if not hated, so you may be sure I shall keep my own counsel." The experiment was tried and proved successful.

The attention of our friend next became directed to the jail—a sad place, with its dark, huge walls and edifices, where hope is a rare visitor, joy almost unknown, and grief and tears abound. One of the hands of the foundry invited Mr. Wright to pay a visit to the New Bailey. "My father is a turnkey there; he has heard me speak of your kindness, he says, kindness is wanted in the Bailey, and he hopes you will go and see him." Our friend went, and went with a high purpose—his object was to minister to the guilty. At first he was regarded with distrust, and experienced the coldness of official reserve; but he was as free from impetuosity as he was full of zeal. He went calmly about his work, losing no opportunity of entering the cell and soothing its inmates, until the governor and chaplain began to discover that there was no harm in the man, that he had good qualities, and that he was an invaluable aid in all their higher desires and efforts. The result was he became a regular member of the establishment, an honorary officer, a part of the machinery, a part so essential, that without it the engine could scarcely work. All special or difficult cases were consigned to his care—the heart, that the efforts of the chaplain failed to soften or comfort—the boy or girl whom no one else could look after when the term of punishment had expired—claims for special investigation of alleged guilt, made by apparent condemned innocence,—appeals for commutation of sentence, or for remission of the entire penalty, all came into his hands, and were attended to in a spirit, in which mercy rejoiced over justice, and without justice being disregarded. In a word, all the remedial and corrective workings of the law and the prison centred in him—he was the moral physician of the New Bailey. If a child entered its walls who had received in any degree a superior training, but who had been grossly injured by being placed in company with ordinary prisoners, Mr. Wright would interpose to procure for that child a separate apartment and gentler treatment. When there came from the higher strata of society, a young man, who had erred rather by the force of thoughtless passion than depraved principle, he found in this good man a friend who had an eye for

good qualities, while he pitied and blamed bad ones. It was thus by constant attentions and judicious conversations that he gained upon the prisoners' affections, and lifted them up to hope and self-respect, and so prepared the way for their eventual reclamation. Often have the hearts of the aged offenders melted under the power of the soft and balmy words he has spoken to them. Even the incorrigible ones, whose hearts were cankered, whose feelings and impulses were perverted, whose desires and designs were brutal and predacious, have felt subdued and humbled before him, and at the same time they have desired the presence of a power which made them uneasy, and for the moment half repentant. He also most sedulously watched over murderers doomed to the gallows, and it may be said that many of them were bettered by his pious and loving cares. He was always with them the last night of their earthly existence, and remained to the latest moment the prison regulations allowed. And on the scaffold too was their kind friend sure to appear, when condemned by the world, deserted by companions, disowned by relations, in the day of fear, and in the hour of gloomiest death and convulsive agony, they found in him sympathy, solace, and strength. Nor was the beauty of his labours marred by self-exaltation, nor its value and efficiency diminished by fanatical fervour or morbid sensibilities. Always wise, prudent, and kind, yet, when needful, he never failed to reprove with firmness, and to condemn without qualification: but so strong was the predominance of love in his character, that kindness was always mingled with his rebuke, and pity was ever the ascendant; and to their blended influence his severe words owe very much of their power.

Outside the prison, however, perhaps Mr. Wright has been more useful. A great gulf divides prison life from the life of our homes. It is a wide and deep gulf, and darkness and death are in it, and many thousands have fallen therein to irretrievable ruin. What mistress of a house will take as a servant a young woman fresh from the corruptions of a prison? What shop-keeper will receive into his service a boy whose back bears the scars of prison discipline? Where is the warehouse into which a man may hope to step from the tread-mill? Nay, among their equals "prison birds" are scorned and scouted. Not one resting-place offers for the sole of their foot. Not one honest means of procuring a bit of bread. Starvation or pilfering is the sole practical alternative—a precarious life of contempt in society, or comparative plenty and ease in the prison. Between the two, few can hesitate long, and certainly the bulk of prisoners in their ignorance and moral infirmity are not likely to hesitate at all. Theft is preferred to inanition, and again the prison gates are closed on the pitiable victim. Pitiable? Yes, truly pitiable! uneducated and uncared-for, yet that boy has instincts strong as our own—feels the sickness of extreme hunger—shivers in the cold of night—is desolate at heart—and as he wanders through the crowded streets a despised stranger, deserves our commiseration; but, if under his complicated woes he puts out his trembling hand and seizes a loaf, he will be caught we know, and incarcerated, but that will make him worse than he is, and darken his lot, until it becomes hopeless, and thus he is again punished, and has what is called "his deserts." Nevertheless he is pitiable, and the more so, because the hand that ought to aid him to rise, presses him down until it has crushed him. He is in fact more sinned against than sinning.

The gulf of which we have spoken, Mr. Wright attempted to bridge, and in scores of instances his efforts were successful. He has thereby been the means of restoring many a wandering child to its grateful parents—of enabling many a youth to re-enter the social paths from which he had been driven by guilt—of replacing many a young woman in domestic service—and of establishing in comfort and honest independence on his native soil many a transport, to whom otherwise on his return, England would not have afforded a home. The task was by no means easy. It required money, time, energy, prudence, and above all, character, and the confidence which high character inspires.

All these were supplied in the person of our friend. And yet he toiled from five in the morning till six at night—a fine exemplification of the maxim, "where there's a will there's a way!" Every evening and Sunday were employed in the work; a minute now and then in the course of the day might be spared; and "short time" might be imposed on the coffee-cup and the knife and fork; and the bed might be made to pay a large contribution. Yet how were these fragments wrought into the whole of this sublime benevolence? The actor himself can but imperfectly answer the question. However, the work has been done, and the work is now proceeding. Reader, "go thou and do likewise."

Poetry.

TO THE JUVENILE ARISTOCRACY.

From rags, and dirt, and language bad,
From shivering forms, and faces sad,
In virtue's pride,
Ye scions of the rich and great,
Who learn with ease, and live in state,
Turn not aside.

Pass not like priest and Levite by,
But with your substance promptly try
To find them food;
Then lead them to the open gate,
Where Christian Teachers kindly wait
To do them good!

Think how their shoulders bare they shrug,
Without a pillow or a rug;
To rest their form.
While you can lay the weary head
On sofa smooth, or downy bed,
Both soft and warm!

Think of the Martyr who, of yore,
When officers to prison bore
A thief, arose,
And as they near his dwelling trod,
Said, "There, but for the grace of God,
John Bradford goes."

Be thankful for your happy home,
Nor let these wretched wanderers roam
Your native land:
But give them here some right employ,
And fit them for those realms of joy,
Where noble's son, and pauper's boy,
Shall equal stand.

Temple. J. P.

Plans and Progress.

BIBLE QUESTIONS,

Answers to June Questions.

Question 19.—*First Prize.*—Isabella Cormack, aged 10, Ramsey Lane Ragged School, Edinburgh.

Second Prize.—Rebecca Osborne, Huntsworth Mews, Hill Street, Ragged School, London.

Approved.—Isabella Foulkes, Eliza Crawford, Euphemia Murray, Isabella Riddell, and Rebecca Osborne.

Question 20.—*First Prize.*—Isabella Foulkes, aged 12, Stanhope Street Ragged School, Liverpool.

Second Prize.—Susannah Watson, aged 11, Ragged School, Dover.

Approved.—James Johnston, Patrick McCaiman, Isabella Cormack.

Question 21.—*First Prize.*—James William Turner, aged 9, Huntsworth Mews.

Second Prize.—Isabella Riddell, aged 12, Ramsey Lane Ragged School, Edinburgh.

Approved.—Amy Kingsford, Susannah Watson, Isabella Sommerville, Isabella Foulkes, Eliza Crawford, Elizabeth Crawford, Euphemia Murray, Isabella Cormack, John Elliott, Peter McCaiman, James Johnston, James Greive, John Higgins, and James Birnie.

Children who have already obtained a sufficient number of rewards:—

Ann E. Turner, two first prizes, one second.
James Ward, two first prizes, two second.

In last month's number, James Turner's name was inserted by mistake. He may still compete as before.

The answers to our questions, we regret to say, come from a very small number of schools—the consequence is that the same children carry off a considerable number of prizes. We fear that unless our scholars more generally compete for the prizes they will be discontinued. We have reason to believe that if the plan were more extensively adopted, and judiciously carried out, great advantage would result to the children; in proof of this, we give an extract from a letter just received from Dr. Bell of Edinburgh:—

"I am very glad to have this opportunity of saying how much I value these competitions. The prizes are *not* thrown away; and I have no hesitation in saying that the importance of the system cannot be over-estimated. It is not uninstructive to observe the variety of methods in which the children work. Some work with pen in hand—others study, search, and investigate—and others reflect much before they consult the book, and don't handle a pen until tl ey are fully prepared to write their answers. To this latter class of workers these questions are peculiarly valuable, for they render their minds the domiciles (so to speak) or rather the nurseries of thought on truth."

THE LONDON SHOE-BLACKS' FETE.

EARLY on Monday, August 9th, the residents, the shop-keepers—employed as well as employers—drivers and conductors of our public vehicles, and passengers, both riding and walking, along the line of road from Charing Cross, Strand, Fleet Street, Cheapside, Poultry, and King William Street, were surprised by a regiment of red coats marching eastward, duly officered, in full regimentals, banners flying, and attended with all their gay *et cæteras*. The question was again and again asked, "What's up this morning?" "Who are these?" The questions were more numerous and ominous, when victorious shouts were heard in the neighbourhood of the Tower, as if indicating that fears were entertained that that august, ancient, and as some good old ladies think, impregnable fortress of our good old City had been surprised, stormed and taken. On inquiry we soon found the cause of all this excitement. The London Shoe-black Brigade had, early that morning, mustered at their barracks in Off Alley, and when fully accoutred, provisioned, and ranked, marched in good order along the route named, and embarked at London Bridge on board the "Sapphire," not for the purpose of storming the Tower with their blacking bottles, but to take friendly possession for the day of Belvedere in Kent. The regiment disembarked all well at Erith, and in half an hour were in possession of that splendid park, where they found a tent already erected, and many friends to rally round them. The heavy artillery was soon brought into full play, and balls were shot forth in all directions, without aiming at anything in particular.

Many victories were gained by both sides, and all were the more happy and skilful from the day's exercise. In order to keep up the energies of all parties, plenty of pork pies, bread, cheese, cake, milk, water, ginger beer, etc., etc., were served out. Towards the close of the day, the Rev. W. Cadman appeared on the field, and was at once chosen Chaplain to the Brigade, at least for the occasion, and he delivered a very suitable and touching address to all present. Among the officers we recognized the Macgregors, the Snapes, the Wares, and without mentioning any other Gent, we may say all were gentlemen on the occasion, even the Shoe-blacks themselves. After the day's engagement, the Brigade re-embarked on board the same steamer, and reached their Barracks in good order, though worn by the day's fatigues. We are happy, however, to add, that nearly the whole company mustered the following morning in time for prayer before entering upon the more regular and sober duties of another day.

DUBLIN SHOE-BLACKS.

THIS little "Irish Brigade," numbering ten Shoe-blacks and Broomers, had a pleasant day of enjoyment last month in a gentleman's grounds near Dublin. One of them has celebrated the occasion in a poem, composed and very creditably written by himself. It is very encouraging to find that this offshoot of the Society in London continues to flourish, and is found to be a useful means of obtaining situations for deserving boys. The funds show a balance of £15 in favour of the Committee. The occupation of Broomers succeeds better in Dublin than in London, while that of the Shoe-blacks in London is found more lucrative and less difficult to manage.

Temple. J. M.

STATISTICS OF CONVICTS.

A PARLIAMENTARY Blue Book has just been printed, containing Lieut.-Col. Jebb's Report for the year 1850, on the Discipline and Management of Convicts. On the 31st of December, 1850, there were 6,128 convicts accommodated. Of the number, 2,269 were in separate confinement, 2,689 employed on public works, 654 in invalids' depôts, and 516 in the juvenile prison at Parkhurst. There were accommodated, as it is termed, at the end of the

year, 6,481 convicts. On the 1st of January, 1850, there were in the convict establishments 5,929, and the number received in the year 2,949. In the year 2,495 were disposed of, leaving, as already stated, 6,128 in the prisons. In the same year (1850) the number transported was 2,092; of whom 1,386 were sent to Van Diemen's Land, with tickets of leave, 384 to Western Australia, for public works, 938 to Norfolk Island as incorrigibles, and 284 for public works in Bermuda. There were 14 removed to lunatic asylums, and 13 to the Philanthropic Society's Farm School. There were 247 pardons granted in the year, of which 11 were free, 20 conditional, 105 on medical grounds, and 111 on the expiration of a moiety of sentence under a rule. There were 13 escaped, and 116 deaths. In Milbank, the average expense was £24. 19*s*. 7*d*. per head. Pentonville, £25. 9*s*.; Portland, £23. 15*s*. 8*d*.; Hulks, £22. 4*s*. 10*d*. In Milbank the earnings of the prisoners averaged £2. 15*s*. 5*d*.; in Pentonville £3. 19*s*. 11*d*.; Portland £15. 19*s*.; and in the hulks £8. 6*s*. 10*d*. The average cost of each prisoner a year in England and Wales was £21. 13*s*. 3*d*.

Intelligence.

GOLDSMITH PLACE, HACKNEY ROAD, RAGGED SCHOOL.

Recently an interesting Meeting was held in behalf of this school. The attendance was numerous, and the proceedings were presided over by the Rev. W. Woodhouse. The subscribers and friends took tea in the school-room, and subsequently adjourned to Adelphi Chapel.

The Report, which was encouraging, stated that the Evening School has been recently opened three evenings instead of two, and has an attendance of about 58 boys and 72 girls. To these operations an Infant Day School has been added, which was opened in January last. The numbers on the books are 136, and the present average attendance is 90. It is also stated that the City Missionary of the District has met with several encouraging facts, showing the beneficial influence brought to bear by the school on the parents and in the homes of the children. The children's saving fund has amounted to £11. 15*s*. 10*d*., and has been of great service in assisting them to purchase clothing, and appear in better apparel.

Short and practical addresses were delivered by the Revs. Dr. Watson, W. Tyler, G. T. Williams, H. Harrison, Messrs. H. Althans, W. Ferry, T. L. Jackson, Barker E. Carey, G. Kelsey, and J. Hutchins.

GRAVESEND RAGGED SCHOOL.

The following is from the Town and Village Mission Record:—

"We opened the school on Sunday, the 17th of August, 1851, and our first day's work was sufficiently discouraging; for, instead of the numbers anticipated from the public notice which had been given, and the promises that had been made, we had only 3 scholars in the morning, and 7 in the afternoon. On the following Sabbath we had in the morning 5, and in the afternoon 8; on the third we opened with 5 in the morning, and closed with 8 in the afternoon; and on the fourth Sabbath we had 13 present at the close of the afternoon. In this way we went on for seven weeks, slowly increasing, until we numbered about 20. Hence, it will be seen, that our labours were thus far anything but cheering, and that in our first efforts we met with many discouragements from the very parties whose benefit we sought.

"Our difficulty was of a combined character. Commencing the school as we did, just in the height of the summer season, when the poor are entirely engrossed in pursuit of the bread that perisheth, we had to struggle against a fearful amount of Sabbath desecration, which necessarily occupied the time and attention of the poor children, whilst ministering to the worldly desires of the multitude of pleasure-seekers; many of them being donkey-boys, goat chaise-drivers, or beggars in the public resorts.

"About the end of September a Committee was formed to watch over it, and several gentlemen undertook to canvass the town, and soon the result was a large increase in our numbers. An appeal was made to many friends to come and help us as teachers, some of whom responded by efficient service. The patronage of the Earl of Darnley was also obtained, and a donation of £5 received from him: an appeal was made to the gentry of the town, who nobly came forward to support the institution. Our numbers now rapidly increased. We also opened the school on Tuesday evenings, and shortly after on Friday evenings.

"Owing to the peculiar character and habits of most of our scholars, we found it impossible to register them. Many of them would be with us, perhaps, three or four Sundays, and then, leaving the town, their places would be supplied by others of the same class.

"Gravesend has a large business in the fishing

trade, and great numbers of the boys of the town are early sent into it. These boys will often be at home on the Sunday, and their chief employment is play and mischief. When the cold of winter set in, the Ragged School-room, with its blazing fire, formed a powerful attraction for them; they flocked in, many of them almost as ragged as the vagrants; and thus an opportunity was afforded for sowing the seed of the kingdom upon soil which would otherwise, in all probability, have been left uncultivated. Many were disposed for fun, but a vigilant look-out by the teachers, and the strict enforcement of discipline, held them in check. Very often, it has been evident that a plan was laid for a 'lark' in the school, and the remarks made in answer to any questions that may have been asked, have frequently shown that they were ready for an uproar whenever opportunity might offer. Often does it require great effort, on the part of the teacher, to suppress a struggling smile; whilst, on the other hand, the heart aches to witness the deep, dark depravity that lurks within.

"We have had several parcels of cast-off clothing sent in for the children, and many of them have been made comfortable and decent, through this kindness of friends; so much so, that the change in individual appearance became visible in the general aspect of the school."

YORK RAGGED SCHOOL.

THE Annual Tea Meeting of this institution was recently held in the Merchants' Hall, Fossgate, which was attended by about 160 friends. James Meek, jun., Esq., presided.

The Chairman said, that the constitution of the Ragged School was founded on a broad Christian principle; and not in any way attempting to proselytise; but to teach those juvenile outcasts of society the great fundamental truths of their common Christianity. He was of opinion that Sunday Schools did not reach low enough, there being a class beyond to which their operations did not extend, and therefore it was that Ragged Schools had been established to supply that desideratum. At the same time he did not speak disparagingly of the noble institution of Sunday Schools, for a friend of his had witnessed on Whit-Tuesday, at Halifax, a magnificent spectacle—which in his (Mr. Monkhouse's) opinion was more glorious than any review in Hyde Park, or even Napoleon's late *fête* in the Champ de Mars—namely, the assemblage of 21,000 Sabbath School children. He believed if it had not been for these schools, that long ere this the framework of our constitution would have been broken, and the fountains of the great depths of society would have opened, and over all would have spread the lava of a Socialist volcano.

After the Report was read, several friends addressed the Meeting, among whom was the Rev. T. Myers, vicar of Sheriff Hutton, who said he had much pleasure in attending another social meeting of the friends of the York Ragged School. His attention, he stated, had been drawn to the subject through the speeches of Lord Shaftesbury, and from that time he had paid much regard to institutions of this nature. He quite agreed with their Chairman, that Sunday Schools did not go low enough, and that they practically excluded those children who most required the aid of such invaluable institutions, and that being the case they were left to be schooled by others in all kinds of vice. He referred at great length to the temporal and spiritual advantages derived from Ragged Schools, by which industrial habits were engrafted into the children, and a moral and religious tone was imparted to their natures thus rendering them worthy of a respectable place in society.

Mr. T. Monkhouse, after a few observations, introduced to the meeting a youth who had been taught in the school, who is now in a respectable situation maintaining himself, a member of a Christian church, and a teacher in the school where he himself was taught.

STIRLING RAGGED INDUSTRIAL SCHOOL.

THIS school has been in operation three years. It began with 8 or 9 scholars, which number has gradually increased to 53. The average attendance is about 50, but in summer and especially harvest-time, it is somewhat less. This number consists of both boys and girls of the lowest and destitute class, all without shoes and stockings. Some parentless or homeless, some of Irish parentage and Roman Catholics. To all the Bible is read every day, and all the instruction given is based upon its principles. The master is a member of the Free Church of Scotland, but the children on Sunday go to the Established Church, having the convenience of sittings there. The children come in the morning to breakfast, which consists of porridge. They all wash hands and face ere beginning school, and put on a school dress or smock frock. They frequently have a bath, and look very clean and healthy. The dinner consists of broth or soup, and the supper of porridge. Thus the children have three meals a day, but are dismissed every evening, having about five hours' instruction, and three or four hours of industrial employment. The latter consists of making bags for the grocers, nets for fishermen, teasing hair, etc. There is an active Committee of Ladies and Gentlemen, and the school may be said to be in a flourishing condition. Already some twenty-five boys and girls can read the Bible fluently, eight or ten of whom knew not a letter when they entered the school; and the Committee can point to several boys who, through the instrumentality of this unpretending institution, are filling situations with advantage to themselves and credit to their benefactors. It was stated to the writer of this notice, (who visited the school, August 16,) that the children were all such as could not from poverty go to another school where even a trifling fee was required, and who but for this school would be left in a state of ignorance and neglect.

Papers, Original and Selected.

EMIGRATION IN CONNECTION WITH RAGGED AND INDUSTRIAL SCHOOLS.

By George Bell, M.D.,

Secretary to the Edinburgh Original Ragged and Industrial School Association.

We take it for granted that the Ragged Industrial School is both a necessary and an approved institute. If this double proposition be admitted, (and who will venture to deny it?) then we think it is demonstrable that it is the duty of the country to give a suitable outlet to the industry created by its instrumentality.

No one can have a real practical knowledge of the subject of Ragged Industrial Schools, and not be puzzled concerning the future of the little creatures that are educated and trained in them. This question puzzles every one that considers it, but it oppresses the man who is engaged in the great work of rescuing children from the wreck of society. While occupied in the performance of this high duty his mind is harassed with thoughts about the future; and the truth is, that if he is a man deficient in invention and resource, or wanting in energy, he may shut up his school and retire, for, under existing circumstances, the labour bestowed on the primary education and training of the children of the city will soon be neutralized, unless he who bestows this labour also provides for them after they leave school. A boy or a girl, fourteen years of age, is both physically and intellectually incapable of fighting the battle of life single-handed. The most that he or she can do is to learn the art of this difficult and dangerous warfare.

What is to become of the boys and girls who are educated and trained in the Ragged Industrial Schools is indeed a very grave question. It is a perplexing question, and it disturbs the mind. He who has a strong will can *do;* and therefore that which disturbs is not a sense of difficulty connected with the searching for employment for this and that boy and girl when they leave school, but the perplexing question is—Where can we *safely* and *confidently* place *all* these children when they have sprung up to youth? To deal with a detail and to manage for a mass are two very different things. If the duty of the country towards the ragged children is performed—if all these children are educated and trained—then the country will be forced to provide an outlet for the industry thus created when it may not be convenient to do so. That it is time at least to begin to study the economy of this question is quite manifest, for already so much has been done, and is doing, by private enterprise in the way of gathering in the waifs of society, cleansing, dressing and preparing them for manufacture into a strong and useful fabric, that the prepared material is beginning to accumulate. No one surely will say, that because this is the case the action of the Ragged Industrial School should be suspended. It would be folly to say so—it would betoken a pusillanimous weakness—it would prove the existence of something worse than an unwillingness to face a difficulty. We take

the case as we find it. The Ragged Industrial School has commended itself to the mind and heart of the country, and is rapidly extending and deepening its roots. Ere long we will be called on to consider a gigantic subject, unless we take it up now, when it is comparatively small and manageable. But although it is comparatively small, it affords a sufficient basis for practical legislation.

The question before us is—Where should the children educated and trained in Ragged Industrial Schools go to on leaving school? This is a practical and not an abstract question. Is London willing, and if willing is she *able* to provide for the thousands of youths of both sexes whom, were she adequately equipped with Ragged Industrial Schools, would be thrown into the labour market? Is London not fully supplied with artizans already? Is she not flooded with them? If not, whence the "sweating" system? Why do hordes of men, women, and children, submit to have their faces ground? The fact is, that the labour market in London and every other great town is over-stocked, and it requires no logic to prove that these towns are *not* suitable markets for the thousands of hands which the Ragged Industrial Schools can add to the industrial force of the country. But suppose London and the other cities in the kingdom were *not* fully supplied with workmen, an important question remains, to wit—Are London, Edinburgh, Glasgow, Manchester, Liverpool, Birmingham, Bristol, Paisley, Dundee, Hull, Newcastle, Leeds, etc.,—the places into which we should cast the youths who were alumni of the Ragged Industrial School? Certainly not; and the reason of this is obvious, when one considers from what and from among whom these creatures were emancipated. The natural tendency of mankind is to gravitate, and good men rejoice when their sons and daughters reach maturity unscathed. If these men have reason to rejoice in the well-doing of their children, how much reason have we to fear lest the children we have adopted should be dragged down again by the degraded and corrupting classes that are below society. It is the interest of these children, and of society likewise, that they should not be subjected to this danger. We should not test their virtue in a manner in which no right-minded father in the world would allow that of his son or daughter to be tested—*if he could possibly prevent it.*

The breath of this country cannot be sweetened unless we remove that which taints it. Ragged Industrial Schools can materially aid in effecting this. But they can only do one thing well, and if they are called on to do more it will weaken them. They can get hold of and *prepare* human beings for honest labour—and at present they are charged with the additional and very difficult task of procuring employment. This is a *bad* economy. When the boy and girl are done with school they should cease to be charges either upon the mind or purse of the Ragged School manager. They should *immediately* pass from his hand into that of the accredited labour agent, and, *ne sutor ultra crepidam*, the Ragged School manager should be allowed to do his important work, while the other proceeds to do his. There ought to be division of labour in this as in all other great human affairs.

We would not be parties to the disturbing of government with aught that it is in our power, by any other legitimate means, to settle and arrange. It is distasteful, and it is the reverse of wise, to ask others to

do for us what it is possible for ourselves to do unaided. Dependence of any kind is detestable to the men both north and south of the Tweed, and they never ask help when they can avoid it. In the present instance we have no alternative; we need help, we ask it, and we anticipate that we will get it. We have a great national work on hand, and we wish the government to take it up where we of necessity must lay it down. If any other party competent to the task will take it up, of course we will not object, but the work is national and the nation should do it. In the meantime we are encouraged by the memorial which was the subject of comment in the August number of this magazine, and likewise (the writer of this article speaks for himself) from the spirit of the reply given by the Right Hon. the Secretary for the Colonies.

The argument used by the 42 memorialists is of a character and embodies a truth which it is impossible permanently to resist. It consists in an expression of a species of suffering which we cannot permit them to experience, and be free from guilt. They say, and we believe them, "We are suffering mentally, because our consciences will not let us do evil; and physically, ... because we can get no lawful employment." Who can endure hunger? Are there many examples of starving men resisting temptation? No doubt men *ought* rather to die than to steal, but we have no reason to expect that men will do so; we have to deal with human nature as it is, and not as it ought to be, and we assert, that we are bound to *permit* these young men, and all others similarly circumstanced, to do well if it is in our power practically to give them this permission. Necessity is a tyrant, and temptation is a successful victimizer of youth. To say a person may do what we know it is impossible for him to do, is at variance with the idea of permission. We may *say* to a man, "You may go to the moon," but the words are idle words, because it is impossible for him to go thither, and we know it to be so. The logic of the matter is, "You may go to the moon if you can, but you cannot, and nobody can enable you, therefore you *shall not* go to the moon." Apply this form to the case in hand, "You may go to Australia if you can, but you can't unless I help you, therefore you shall not go to Australia." The reason why he does not go to Australia is, that the party who *can*, *does not* help him, and this party is clearly responsible for all that happens because of his not having gone thither. The party who *ought* to send these forty-two young men to Australia is responsible for all that may result if they are not sent. But these youths, or rather the great class which they represent, *must* be sent to Australia some time, and the question is, shall they go now in the capacity of honest men and willing labourers, or shall they wait until they have each cost England hundreds of pounds sterling, and vexed and tormented her until she can suffer their presence no longer? The question is one of police and of finance, as well as of Christian economics and of social policy.

We value the memorial of the old Ragged scholars, because it emphasises the demonstration of the preventive and reformatory power of Ragged Industrial Schools, and because it is the most tangible way in which the emigration question in connection with these schools can be brought before the country.

The writer of this article has said that he feels encouraged rather than the reverse by the tone of the reply sent to the memorialists by

Sir John Pakington. No doubt that reply is a negative, but it is a gentle one; it amounts to nothing more than this, that, according to their perception of the nature of their trust, the Commissioners do not feel it to be their duty to grant what is petitioned for. Sir John Pakington is the sincere friend of the wretched children of the City, and there is good reason to expect that he will give this subject his most favourable consideration.

It is difficult to understand the allusion made to the "present state of the labour market in Australia;" but whatever the meaning of it may be it cannot have a reference to the question in hand. If the state of the labour market is to determine the question "Where should the class educated and trained in Ragged Industrial Schools go to labour?" then, of course, we begin by saying that London is *not* the place. Neither is any city in the kingdom the place. Labour is wealth, and wherever there is a field for labour wealth can be produced. If Australia is not a field for industry—if on the one hand that immense continent is fully occupied, or if on the other hand it is silent when interrogated by the agriculturist and stock farmer, then it must be ranked with London, etc., and pronounced not to be the place. But what are we to say of the Canadas? They can absorb all the industrious hands that England can send. The fact is that both Australia and the Canadas invite labourers, and if the soil in these countries could speak, it would say "*come*" to every one that already knows or will learn how to converse with her. It does not admit of doubt that if the Ragged Industrial School system were universal throughout Great Britain, and if the entire product were sent to Australia, good would be done both to the colony and to the mother country. The colony would gain, for, the product of Ragged Industrial Schools consists of youths who have received a sound education, and have gone through a process of moral training—youths who have been taught the elements of different kinds of handicraft, and who will soon learn how to plough, harrow, sow, reap, tend sheep, etc. Such servants are precisely the servants that the colony requires, and while it is the interest of the colony that they should get them, it is demonstrably both our duty and interest to send them.

En résumé, and in conclusion. Outlet for the product of Ragged Industrial Schools is as necessary as Ragged Industrial Schools themselves. Admit the necessity of the latter, and the necessity for the former is proved.

We have failed to discover any other adequate and available outlet than the colonies, and in the absence of any other, the colonies should be taken advantage of.

The foregoing propositions are distinct enough, and the question that remains is, Who should do the work? Who should bear the expense of it?

We, the promoters of Ragged Industrial Schools, have made an experiment on a large scale, and demonstrated the proposition (pregnant with value to England) that through the instrumentality of these schools the reclamation of delinquent youth can be effected, and the children of the dangerous classes prevented from becoming what their parents are.

We have likewise demonstrated that by emigration the product of these Preventive and Reformatory Schools can be saved from relapse, and we confidently submit that to save them from relapse is to secure them in

happiness, and give great relief, physical, moral, and financial to Great Britain.

Great honour belongs to the country that gives much of her wealth and some of the choicest of her sons to the cause of humanity, but to search for Franklin and his crew is an infinitely smaller duty than that of saving and protecting the children of our cities. Why should the one be done, and the other left undone? Nothing is impossible to Great Britain.

The Emigration of the product of Ragged Industrial Schools must be a national affair, because it is beyond the reach, financially and otherwise, of private enterprize. We do not ask the country to go into this matter blindfold—we only ask her to institute an experiment, which we ourselves have already successfully tried. We have furnished large samples of work executed by a necessarily imperfect model machine, and these samples are proved to be good. Why should not a perfect machinery be erected, and a testing experiment made? Let the Government or any other party take this business in hand, and we will gather in the raw material, put it through the primary processes, and hand it to them ready for the loom.

Before we conclude, we will just indicate the kind of plan which we think might be adopted.

Our idea is, that there should be a State establishment in Australia or some other of the colonies, in the form of a large tract of land, with plain buildings suited for the accommodation of a given number of young persons.

Those educated and trained in the Ragged Industrial Schools should be sent to such an establishment as soon after they have reached the age of 14 years as may be, and kept there until they are 16 and not more than 17 years of age.

The object in view is:—

1st. To continue the general education and training of the youth until they are of a suitable age for labour properly so called, and

2nd. To initiate them in the special mode by which they are to earn their living.

Government has a command of the soil which would render this simple matter if they took it in hand; and it is more than probable that in a very short time such an establishment as that which we have indicated would be self-sustaining, and in the end a source of revenue.

The staff necessary for the practical working of such a scheme as this is neither a large nor an expensive one, and we think that after the primary expenses are paid, the cost of each lad would not be more than £6 per annum. Thus, if there were 500 lads in the establishment, the cost would be about £3,000 per annum. But the labour of a lad is always worth something over and above his maintenance, and seeing that his maintenance and education are all that he would receive in return for his labour, we think we are justified in anticipating that in a very short time each lad would reimburse those who sent him out, took care of him, and prepared him to take care of himself.

The Ragged Industrial School is the approved substitute for the Prison, and our proposal is that the Government should substitute the Colony for the Penal Settlement.

We are aware that a measure of such importance as that which we have indicated requires to be carefully examined. Its fitness to meet

the case of the class to be provided for must be considered, and while it is studied, the interests of the mother-country and of the colonies must not be forgotten. We trust that it will be deemed worthy of attention. But what are we to do in the meantime? Are the boys and girls educated and trained in the Ragged Industrial Schools of England, Scotland, and Ireland to return to the streets and pavements with their intelligence enlarged by culture, and their wants exaggerated by civilization? Are these creatures, towards whom our best feelings have been extended and on whom our means and energies have been perseveringly spent, to be exposed to the terrible influences that are bred and fostered in our cities? Will England have it so? Must they go back to the steaming hot-beds of corruption whence they were transplanted? Unless a suitable outlet is provided for them such is their inevitable fate, and the School will prove to them only an oasis in the desert. We cannot bear to think of their again becoming the creatures of a necessity that drags to vice and urges imperiously to crime. To permit this is TO SIN. We beseech the Government to help us in the meantime to place these children in a position of safety, and all the help we ask until a permanent arrangement is made, is a passage across from this country, which is to them a place full of dangers, to yon great continent in the west, or that one in the south, which would prove to them lands of safety. We venture to assert, that if Government were to charter ships for this purpose, more than a sufficient number of the best men in the navy would gladly volunteer their services in the enterprise on behalf of humanity. The ships could be officered free of expense to the country.

We have endeavoured in the foregoing article to give an outline of the proof that it is the duty of this country to afford a suitable outlet for the industry created through the instrumentality of Ragged Industrial Schools, and that this outlet should be in the colonies. An elaborate proof would occupy several articles, and might not be more expressive than a sketch.

In elaborating the proof which we have given in outline, or rather, which we have indicated, a great variety of topics must come under review. For example, the *meaning* and power of Ragged Industrial Schools must be explained. This is a large subject in itself, and it is *very large* when regarded in its relation to other subjects, such as Sanitary Reform, Poor Law Reform, National Education, Emigration in general, etc. etc. It likewise involves a reference to a subject which we will call "The Distribution of the Population." This again would lead to our remarking that there may be surplus population in an underpopulated country, and that Britain exemplifies this seeming paradox. Then we could not escape from making more than an allusion to the subject of Prison Discipline—its efficacy or the reverse—the soundness or the contrary of the principles on which the system is based, and so forth. In a word, the subject on which we have been writing is small and simple when considered *per se*, but it is not compressible when regarded in its relations and as a branch of a healing policy.

The preceding paragraph contains our reason for having decided on treating the subject of Emigration in connection with Ragged Industrial Schools in the way we have done, our great object being to induce our readers to examine the subject for themselves and act upon the conviction they arrive at concerning it.

YORK INDUSTRIAL RAGGED SCHOOL.

It was a lovely morning in August as the train travelled rapidly on towards the fine old city of York. Already the fields were white unto the harvest, nature smiled, the reapers were beginning their work of gathering in the golden grain, and all was joy and peace. But soon the fine old cathedral comes in view, and the long line of locomotives and carriages passing under the ancient wall of the city, enters the station just upon the stroke of nine.

On reaching the comfortable inn called the Black Swan, a hearty breakfast was soon disposed of, and we sallied out to see the beauties of the fine old city. Here were many things to attract a stranger, but one above all the others was near our heart. We had often heard of the Industrial Ragged School, an institution designed for the sole benefit of the poor, forlorn, neglected juveniles of York, and being told that it was quite a model in its humble way, we at once determined to pay it a visit. We were fortunate in meeting with the honorary Secretary, to whom the school is deeply indebted for its success, and who seems to live almost for it alone, and off we started for the school. Threading our way by the Post Office and river side, and enjoying the sweet walk by the museum gardens and public baths, we reached Marygate, an old locality, in which the Ragged School, formerly the poor-house, stands. A strong and massive gate is opened, and you stand in the courtyard of the school. It is a considerable space, clean, open, and cheerful; along one side runs a row of brick buildings, with a broad pavement, and gravel beyond it; a small grass-plat and some sweet flowers give liveliness to the scene, and pleasure to the eye, as it rests on the different apartments of the Ragged School. First, on the right is a small office or receiving-room; next, a model lodging-house, where poor labouring men and women can have a clean comfortable lodging for threepence a night. Some thirty generally occupy the beds. The receipts are adequate to the expenditure. The order observed, and the Scripture reading every evening at nine o'clock, tend to promote a healthy morality among the inmates. The arrangements are very simple, but clean and nice. Then come the Committee room, kitchen, washing room, bath room, etc., all plain, but very clean and convenient. No needless ornament is here, no useless expenditure of public money, but a capital cooking-place and good large oven, where wholesome brown bread is made of the flour called thirds. The kitchen floor, which is of brick, is clean "as a new pin," and the girls assist in cooking, washing, etc., etc. The breakfast consists of India flour made into porridge, and eaten with milk or treacle. This is found to be very wholesome and nice. The dinner consists of rice (Patna at 11*s.* a cwt.,) one day, suet puddings another, and twice a week soup and bread. In addition to breakfast and dinner, a simple meal of bread or porridge is given ere the children are dimissed for the evening—the cost of the three meals is about three halfpence each.

The washing room is fitted up with slate lavatories, and there is a plunge bath of stone, nine feet square, and four or five feet deep, into which the children descend by steps, and which can be heated in cold weather by a pipe that proceeds from a boiler close by.

The workshops occupy one side of an open gravelled yard. There various trades are taught, such as carpenters' work, shoemaking, tailoring, etc. There is also a fumigating room, where the children's clothes are hung and thoroughly cleansed from all impurities by brimstone and charcoal. The school-rooms occupy the opposite side of the court, where the kitchen, day room, and Committee room are situate, and are large and commodious—one below for boys, and one up-stairs for girls. The latter are taught sewing and knitting. Eight of the most destitute are lodged as well as fed. They are nearly all orphans. Several boys who are homeless are also provided with a lodging, but not on the premises. The schoolmaster is a Yorkshireman, very homely in his way, but of considerable experience in tuition, and with a very

happy knack of interesting children. The girls' schoolmistress is a kind and attentive governess, and the matron, who prepares the food and manages all the domestic matters, is quite like a mother to the poor neglected outcasts who shelter here from the rude storms of the rough world without. The number of the children has of late very much decreased. From one hundred and twenty, they have come down to fifty or even less. This is partly owing to increased means of employment among the poor of late, and cheapness of food, but chiefly in consequence of opposition from the Roman Catholic priesthood, who by persuasion or intimidation draw many children away from the school. The parents, who are many of them Papists, are constantly being either bribed or intimidated, and excited to oppose the efforts of the Committee by removing their children. And this not that they may be well-cared for and well taught elsewhere, but in many cases just to be left to wander the streets as vagrants, It is true the priests are active in schools of their own kind, but the instruction imparted, as is well-known, is formal, and rather tending to keep in ignorance than to open, expand, and improve the minds of the poor children. One instance was detailed to me as follows:—

M. H.—Was an orphan girl, neglected entirely by the priests (who knew her case) and by her elder sisters, who were in work, and could have done something to help her. She wandered the streets begging, was taken up by the police, and sent to the Ragged School by the magistrate as a notorious mendicant. There she had food and instruction, and rapidly improved in appearance and in general habits. The only day she had no food at school was Saturday, but even then the sisters gave her none, and all she got was from her schoolfellows clubbing together and giving her part of their food. The Committee ascertaining her neglected condition took her into the house. The sisters, instigated by the priests, then used every exertion to get her away; not, as the Committee believe, to do her good, but just to remove her from the Bible instruction and the Gospel teaching she now receives. Surely such blind guides are among those who love darkness rather than light, because their deeds are evil, and are agents of that wicked one who will not come to the light, lest his deeds should be reproved and made manifest that they are not of God.

But, thanks be to God, that in York, as in numerous places besides, there are many who labour for the spreading of Christ's kingdom, and for the diffusion of that knowledge which is to the saving of the soul—that heavenly wisdom which maketh rich, and addeth no sorrow therewith. Such men have many encouragements even as regards the life that now is. In the city of York alone they can already point to twelve or fourteen boys, who were once ragged and forlorn, mere wanderers in the streets, now filling situations, and honestly earning from six to ten shillings a week. They can see many of these lads coming to the Ragged School on Sunday, out of regard to the place where they have received such real good, and out of love to the truths to which they there are privileged to listen. They can trace others who have gone elsewhere with every appearance of doing well, and before their eyes they have every day some forty to fifty poor forlorn children, clothed, and fed, and taught. But beyond all this, such men have the testimony of their own consciences that they are engaged in a work that God approves, and that He will bless both it and them. They have the testimony of all who have tried it, that the reformation of the most depraved, if attempted when they are young, is not hopeless; and they have the declaration of Holy Writ, that children trained up in the way they should go, will, when they are old, not depart from it.

Long may they persevere in their work of faith, and thus be doers of the Word, and not hearers only; and long may success and pleasure attend the labours of the Committee, Honorary Secretary, and all engaged in the York Industrial Ragged School.

PRISON SCENES.

No. II.

The Chaplain's Room; or, Criminal Disclosures.

*(Continued from page 173.)**

Without entering on the question as to how such "a preventive service" as that advocated might be made available for those who, through want of due education, are exposed to temptation and crime, we merely observe that no difficulties are insurmountable but those arising out of bigotry and sectarianism, and while these remain, thousands are being swept into eternity only to discover their wretchedness where no remedy can be applied to remove it, and where neither "prevention" nor "reformation" are known except as things that might have saved them from "the worm that dieth not."

If it be said that hitherto we have advocated preventive measures, and overlooked such as may apply to the reformation of criminals, we reply that we deeply feel the necessity of some appliances of a reformatory character to assist those who are willing to break off their evil course and recover their position in society. We deem prevention to be better than cure—we think the most effectual way to destroy a tree that bears pernicious fruit is not to cut off a few branches, or pull off the fruit as it grows, but to dig it up from the roots. And so with respect to crime and its causes. Nevertheless, we also advocate reformatory measures for the sake of the fallen, and shall, in a subsequent paper, endeavour to express our opinion on that subject. At present we must confine these remarks to such features of the subject of crime as are suggested by what transpires in a chaplain's room, and in doing so we must notice one class of criminals, more numerous, alas! than any or all others put together, of whom great numbers are constantly in prison for crimes of one kind or another. This class is in itself a fruitful cause of crime in others—we allude to fallen females. Indeed, this subject alone would occupy more space in the Magazine than could reasonably be expected for it. It may be sufficient, however to observe, that it surpasses belief the extent to which this monster evil prevails, and the influence it exerts in multiplying crime. We might fill volumes from the disclosures in a chaplain's room on this topic. It may be enough for our present purpose to repeat the opinion of a leading public journal of September 9th, 1851, respecting it. Speaking of the necessity of increased facilities for the reformation of this at first deeply injured, and then deeply injurious class, the editor observes: "In such a condition of things we deem it important to state a few startling facts as to the amount of evil which is going on in the midst of us almost unchecked, in the hope that at least some energy may be directed to a subject which is so important to the public morals. It is reckoned that in London there is a population of about 20,000 prostitutes, besides a multitude of what may be called "camp followers" in their train—the whole body being enough to make up a city of no inconsiderable size. These 20,000 are an active, restless body, spending their whole time in polluting the population, obtaining their whole subsistence by a career as infamous as it is contaminating, provoking and exciting vice by every possible art. Money is, it seems, forthcoming sufficient to support this vast army of tempters, who so successfully wander through our streets day and night in search of prey. Supposing that each of these 20,000 earned on an average ten shillings a week, they levy from our male population a weekly revenue of no less than £10,000, a sum which proves, with fearful distinctness, the extent to which the public morals are debased. That so vast a non-industrial multi-

* The third table on page 172 relates to the 81 cases of adults which follow it, and should be read after "haunts of vice and scenes of crime," twelve lines from the bottom of the page.

tude should be living on the resources of the community is not a very satisfactory fact for the political economist to digest. The moralist and the Christian will regard it with a still sadder heart." To these remarks it is only necessary to add that the number of these poor sinners which is assumed by the editor, *is far too low*; it *might be more than double, and yet be too low a figure.* We might justly indulge in reflections upon those miserable men by whose wicked devices so many "criminals" are added to the general mass of profligate transgressors whose ways are "hard," and whose "wages is death." But we forbear. There is a painful, a retributive reaction, however, on the male sex, for it is written, "by means of a whorish woman a man is brought to a piece of bread, and the adulteress will hunt for the precious life." We could specify many examples of this infallible declaration were it necessary for us to do so.

Some of the most painful scenes which are witnessed in a chaplain's room are in conversations with some of this class. When sometimes a young woman who was once happy at home with tender parents, but who has been led astray by some foe of virtue and of God, is brought in to speak with the chaplain, and at first manifests all that callousness of feeling and indifference to virtue for which the class is remarkable after a year or two of profligacy. Oh! in such cases could the individual who was himself the cause of this cause of crime, and this occasion of stumbling to others, witness the effects of his wickedness it might cause a thrill of horror to pass through his soul. To see an interesting young person reduced to a personification of vice and despair, whose very motive to persevere in her evil ways is derived from the recollection of what she was before she met with *him*, of whom she can now only speak with detestation and cursing—could such a man stand by when it has been attempted to win some poor girl from the evil into which she has fallen, and lead her to a way of escape; and when for this purpose an attempt is made to subdue the apparent hardness of her heart by a reference to bygone days, when the cheerfulness of a home was enjoyed, and the voice of a Sunday School teacher, or the tender accents of a now departed parent were listened to with attention —oh! what would be the feelings of such a man as he beheld the stern face of his victim relax, and the eye which just before shot forth indignant fire now drop its bitter and fast-flowing tears as scenes like these were recalled to memory; and then again suddenly recovering her calm indifference, to hear her exclaim, "It's no use—all men are liars," and rejecting with contempt the advice and offer to enter some temporary shelter in which she might regain a character, turning once more to that course of which it is written, "her house is the way to hell, going down to the chamber of death." Such a scene is indeed painful. But there are some happy exceptions to those cases by which the gloomy and discouraging scenes in the chaplain's room are not unfrequently relieved, and which illustrate the power of the Gospel to subdue the sinner's heart when the persuasion of man fails to do so. With one such hopeful case we conclude this paper.

"E. A., *alias* E. F——r, was decoyed from her home by a young man of respectable connexions, who, through a dissipated mode of life, lost his character and friends, and afterwards became a member of the swell mob of London. She was induced to leave her home before she was seventeen years of age, and lived with him for two years, when, on her return from market one evening, she found him in company with another young woman, whom in a fit of passion she assaulted, and was given in charge, and sent to prison for a short period. A spirit of jealousy now seized her, and she was more than once sent to prison for a similar offence to that just related. It was on the 17th December, 1850, when she was first brought to the "chaplain's room" in the prison to which she was sent on that occasion. Her term of imprisonment had just expired in another prison, but just as she was leaving, she lost her temper with one of the officers, struck her, and was re-committed for two months. The attention of the chaplain was first called to this young woman

by an officer, who observed that 'the young woman seemed very unhappy.' On being introduced to the room, he beheld a very fine and prepossessing young woman as to external appearance. She was, however, in a very peculiar state of mind, struggling between convictions of sin and inclinations to sin. The first private memorandum in the chaplain's journal about her is briefly as follows:—

"E. A., aged 19. Third conviction for assault.—The girl who has felt so anxious about her state, said she tried to pray, but it was as if some one whispered in her ears when on her knees, 'all liars shall have their portion in the lake that burneth with fire and brimstone.' She entered into her past history, from which it appeared that she had on some occasions been impressed with an undefinable sort of fear, when some remarkable circumstances occurred; for example, the father of the young man with whom she lived fell off a coach in the street of Luton, in Bedfordshire, and was killed on the spot. This produced a sort of passing awe that soon disappeared like the morning dew before the rising sun."

She subsequently told the chaplain her own mother was living in a state of sin with a man to whom she was not married. Altogether it appeared no marvel that with such examples and temptations as she had been exposed to she should have gone astray on the dark mountain of vice and sin. Now, however, it seemed as if the good shepherd had left the ninety and nine and gone after that which was lost, it being evident as far as the chaplain could judge, that she desired to arise and go to her father. But still there was indistinctness in the views she had of her sin, and a struggle, a leaning towards the young man with whom she had cohabited, and a longing to see her child which was a year old when she was committed to prison. It was at this interview she disclosed the character of the young man the father of her child, who had also been in prison repeatedly; but as he had neither sent nor inquired after her during the four months she was in prison, she was urged to resolve on a separation from one who obviously cared nothing for her, and to return to whom would soon extinguish the spirit of prayer, and drive her further from peace and happiness than she then was. A home in an asylum was offered her, but the fact of having a child precluded her from being admitted, unless the child was otherwise provided for. After a lengthened interview with the chaplain, he lent her the tract "Come to Jesus," which is written after the manner of "The Sinner's Friend," and desired her to see him again in a few days. On the 21st of the same month, or four days afterward, she came again, with the appointed female officer, to see the chaplain, who was glad to find she had resolved on separating from the young man before-mentioned, and supporting herself and child by such honest means as she might be able to procure.

At length the time for leaving prison arrived, when she expressed her full determination to lead a virtuous life. She was invited to return to see the chaplain at any time for advice and counsel should she be surrounded, as was expected, with temptations and difficulties. "The way of life" was pointed out to her, and she seemed anxious to go in thereat. In the evening of the same day on which she left the prison, as the schoolmistress was going home after her duties, she found this girl outside the walls waiting to see her. Poor E. A—— ran to her, and grasping her hand in a convulsive manner, exclaimed, "Oh! she's dead, she's dead!" Her child was no more. It had been dead some weeks.

She gave the following account of the day's proceedings. On leaving in the morning, she found two of her old companions, girls of ill fame, waiting for her, who invited her to drink, but she refused. She hastened on to the lodging she used to occupy with the young man before she went to prison, where she found him with the same young woman for assaulting whom she had been punished. On entering the room, he asked her what she wanted. To which she calmly replied, "My child." "Oh!" said he, "if you want her

you must go under the turf for her." Her feelings overcame her, and she cried bitterly; but the only consolation offered her was some brandy and water by the young woman. The man arose, opened the door, and said, "That's the road for you." She left immediately, and when in the street remembered that the schoolmistress had put a note into her hand on leaving the prison; and on opening it now she found it contained an earnest advice to return to the prison if she found herself in difficulties. Without going through various remarkable and interesting details in the previous and subsequent history of this poor girl, it will be enough to say that a lodging was taken for her, where she remained improving herself in writing and doing such work as could be supplied her, only leaving it to inquire more particularly into the circumstances and certainty of her child's death. Having satisfied her mind fully on this point by an interview with the parish doctor who attended the child in its illness, she was recommended for admission to an asylum, where she conducted herself with the greatest decorum, and to the perfect satisfaction of those kind and Christian ladies who superintend its management. Before she had been two months in this institution, her good conduct caused her to be selected, with one other inmate, for emigration to Australia. In due time she embarked for that country, and intelligence was received after the vessel left Gravesend that her conduct on board was most correct and exemplary, forming a contrast to that of others who sailed with her. The following letter, out of several written to the chaplain and other friends after she left the prison, will show the state of mind of poor E. A——, and will supply that information as to her moral and religious feelings which is omitted above for sake of brevity.

"*Feb. 12th*, 1851.

"Reverend Sir,—I hope you will forgive me for the liberty I have taken in addressing these few lines to you, but I think it my duty to thank you for your kindness to me. I am very happy to inform you that the ladies have very kindly promised to send me to South Australia; the name of the vessel is the *City of Manchester*, and it belongs to Mr. Gurney Fry. It will sail on the 25th of this month. I sincerely hope that the good instructions I have so often heard from you may be of great service to me when I am far from here, and I hope by reading and studying the Word of God I may at least become a sincere Christian; but wherever I may go I shall always remember who it was that first led me to turn from my evil ways. I should very much like to have a letter from you if you do not think I am taking too great a liberty. I return my sincere and grateful thanks to you, sir, for all your kindness to me, and believe me to remain,

"Your obedient and humble servant,

"E. A."

Should any be disposed to doubt the genuineness of the sentiment of this letter, they are reminded of the words of Him who spake as never man spake, namely, "The publicans and harlots enter the kingdom before the Pharisee," and are further assured we believe this to be an instance of "one sinner that repenteth," and of whom there is ground for hope that she will "go and sin no more." And now, before quitting the chaplain's room—in which he converses with not fewer than 1,500 or 2,000 of these fallen females annually—may we not very properly take a glance at the cause of this cause of crime? In order to give a prominence to the subject, let us present it to the reader in the form of a Table. We select 82 cases, and add the following analysis of their history, as given by themselves after admission to asylums:—

28	of this number had been in prison.
54	not.
Total 82	

As to their liability to fall before the pressure of temptation we may reasonably infer from the following facts.

11	had been in Ragged Schools only.	
71	had not been to school at all.	
42	were orphans	at the time of their fall.
18	had mothers only	" "
9	had fathers only	" "
13	had both fathers and mothers	" "
76	had been servants	" "
2	living at home	" "
1	dressmaker	" "
2	sold articles in the street	" "
1	needlewoman	" "

Hence we derive an additional confirmation of the truth and importance of what has been advanced respecting the necessity of an educational preventive service, and of requiring the natural guardians of the young to avail themselves of it. Out of the 82 cases, 71 had not been to school at all, and 11 to Ragged Schools only—*and that after their fall.* Again, 42 were orphans, and 76 had been servants. So that it appears that want of protectors, absence of education, and servitude in families where, most probably, no man cared for their souls, rendered them the victims of evil and designing men, who creep into houses and lead captive weak and uncared-for young women. Surely there is a remedy for this state of things—one of a preventive character? Had the 71, who never attended school, been duly cared-for and taught, their condition might have been very different. Had the 76 who had been servants fallen into the hands of employers or masters who would "give unto their servants that which is just and equal," they might have escaped the temptations to which they were accessible through being left to themselves, provided a certain amount of work was performed by them.

With facts like these before us, in which ignorance and idleness form the leading characteristics of nearly nine-tenths of the inmates of every prison, who can entertain a doubt either as to the causes of crime, or the most likely means to lessen its general amount? This can never be effected by merely reformatory measures applied to criminals: not that such measures are to be discouraged, on the contrary, they are most important and successful when judiciously carried on. But that which the state of crime shows to be most necessary is *prevention*, in other words acting upon the divine command to "bring up" the rising generation in "the nurture and admonition of the Lord." In order to this, the moral obligations and duties of the various relations of life must be more distinctly understood and more strictly enforced. Parental and filial obligations must be seen and felt to be mutually dependent on each other, and that if on the one hand the child would not "bring his parent to shame," neither on the other should the parent "leave his child to himself." The child *must be qualified for employment*, in order to be employed. There must be not only the capacities for fulfilling the end of the Creator in making man, but since man has fallen, and is fallen by nature, his capacities require to be educated, trained, directed aright. For this purpose means are indispensable, and it is equally indispensable to a consistent life that they should be used and applied, otherwise the ignorant must remain so, and the idle be confirmed in idleness, and so go on to irreclaimable criminality. Indeed the criminal disclosures so often made in the chaplain's room, and the condition of those who make them almost lead one to the conclusion that if the inmates of our prisons are not altogether irresponsible for their actions, at least that the responsibility must be largely shared with those who ought to have afforded them seasonable training in the good and the right way. Such most certainly are the convictions of

A— — C——N.

THE FRIENDLESS BOYS' HOME, LIVERPOOL.

SEVERAL gentlemen of this town, interested in the cause of Ragged Schools, have, during this year, been endeavouring to encourage some of the boys attending Evening Schools to earn a livelihood for themselves by some laborious but casual employment during the day, on a plan similar to that which had been successfully practised in London. They have found, however, that their efforts to effect a permament amelioration in the condition of these youths have been continually thwarted by evil associations and bad companionship in their wretched abodes, and to counteract this they have formed a plan for establishing a Dormitory to be called "The Friendless Boys' Home."

They have succeeded in obtaining the offer of premises well-adapted for the purpose. The current expense attendant on their plans, when estimated on the most economical scale, will, they calculate, be from £180 to £200 per annum, independently of an immediate outlay in adapting the premises, of from £80 to £100. In strong confidence, however of practical good which may be effected by this means, amongst a most helpless and abject class of their fellow-creatures, who, otherwise, in all likelihood, may pass onwards to utter ruin, the society now appeals to the benevolence of the public to enable them to carry out their wishes, and have appointed the following gentlemen to receive subscriptions and donations:—Mr. John E. Leyland, Hon. Secretary, 27, Seymour Street, Liverpool, and by Mr. Gent, 1, Exeter Hall, London.

Poetry.

A QUESTION WHICH MUST BE ANSWERED.

BEING A FOURTH PLEA FOR EMIGRATION.

EMIGRATION—*Britons*, say,
Shall it flourish, or decay?
Shall the young ones Pity meets,
Foodless, friendless, in our streets,
Starve or steal, or shall they sail?
Outward, with a favouring gale?
Here, their cheeks are wan with care;
Here, they breathe unwholesome air;—
Here, howe'er they strive and strain,
Right employ they cannot gain:—
There, the pale face would disclose,
All the freshness of the rose;
There, the feeble lungs respire,
And the labourer gain his hire!—

EMIGRATION—*Statesmen*, say,
Shall it flourish, or decay?
Shall the thousands wrung, with pain,
From the honest trader's gain,
Go, our prisons to increase?
Go, to swell our paid police?
When, as many hundreds, spent,
By the men on mercy bent,
Would a glorious saving be
To the whole community?
If at shillings, pounds, and pence,
Ye but look'd, with common sense,
Ye would boast of emigration,
As the wisdom of the nation!—

EMIGRATION—*Merchants*, say,
Shall it flourish, or decay?
Shall the wealth ye toil to win,
Tempt our ragged ones to sin?
Shall it not be rather found,
Scattering all the ills around?
Lend your ships to those who strive,
To preserve the soul alive;
And convey the body where
It can breath refreshing air:—
Captains, bid your colours float;
Sailors, pipe the cheerful note;
Let the rescued freely ride,
Joyful, o'er the ocean tide!—

EMIGRATION—*Christians*, say,
Shall it flourish, or decay?
Shall "the Prince of Darkness" hold
Thousands in his gloomy fold;
When on Scripture's page we see,
"Suffer them to come to me!"—
Will they come, while nurs'd within
Foul abodes of filth and sin?
And, from childhood's early time,
Train'd to lies, or forc'd to crime?
Tear them from these fearful ties,
Strive to make their spirits wise;
Then their lips will shout to share
Brighter skies, and purer air!—

Temple, September 13th, 1852.

J. P.

Plans and Progress.

MISSIONARY TO THE RAGGED CHILDREN OF LONDON.

We have much pleasure in informing our readers that such an officer has recently been appointed by the City Mission, who is supported by funds supplied by the Earl of Shaftesbury. As the duties involved in this appointment are not fully understood by many of our friends and teachers, we publish, at the request of his lordship, the following letter upon the subject, addressed to the Secretary of the Ragged School Union:—

"*June 23rd*, 1852.

"Dear Gent,

"I have placed at the disposal of the City Mission, funds for the appointment of a Missionary exclusively to the Ragged Children. He is a Missionary to the *Children*, not to the *Schools*. He will have nothing to do with the Local Committees or the Central Union, except so far as they may like to consult him. His duty is to perambulate London—ascertain the names, parents, habits, of the Ragged class—dive into the recesses, alleys, courts, and dens of filth and misery—use all his influence with children, parents, or relatives, and effect, if possible, attendance at the Ragged School of the district.

"This arrangement, instead of clashing with the schools, will be very ministerial to their progress and success. He will go into the highways and lanes, and compel them to come in.

"Pray read this letter to the Committee at their next meeting, and also to the meeting of Delegates.

"Your obedient Servant,

"Shaftesbury."

BIBLE QUESTIONS.

We beg to call the attention of Ragged School Teachers to our notice respecting the answers to "Bible Questions" page 177, and to say that as there is no improvement, the prizes for this month are for the present suspended. We, however, hope that the answers now being prepared will be such as to justify us in resuming and continuing the award of prizes.

Editor's Portfolio.

JUVENILE OFFENDERS.

At the Somersetshire Sessions, held lately at Wells, an interesting discussion took place on the subject of the punishment and reformation of juvenile offenders. The subject was brought before the Court by the reading of a circular, addressed to the Chairman, by the Secretary of the Birmingham Society, having for its object the reformation of juvenile criminals, and in which circular the magistrates were called upon to adopt a memorial to the Marquis of Lansdowne on this important subject. The evils of the present system of trial and punishment of juvenile criminals were dwelt upon with much earnestness by the Chairman, Mr. Parnell, the Vice-Chairman, and Second Chairman, (who try the prisoners at Quarter Sessions,) namely, Mr. Curtis Hayward and Mr. Francillon, and other magistrates. Mr. Lloyd Baker said he had had the subject under his consideration for the last fifteen years, and he laid before the Court statistics referring to the criminal career of a number of youths at this moment confined in the Gloucester County Prison, showing that they had been, most of them, previously convicted once or twice; that this

kind of punishment, instead of having a moral effect upon them, appeared only to have hardened them in crime by their coming in contact with other bad adult characters, and that their trial and imprisonment had cost the county from £15 to £20 a-piece. His argument was in favour of an entirely new system of juvenile reformation. He was followed by other magistrates, among whom was Mr. Winterbotham, who, with others, spoke of the duty imposed on them as magistrates, to sentence mere children to confinement in a prison, as a most unsatisfactory one. There was no moral effect in such punishments, but, on the contrary, the effect was to break down the first barrier to crime, and it was found that the shame of imprisonment was overcome. Mr. Winterbotham expressed an opinion that what was wanted was a public receptable for offenders of this class, who were not properly "prisoners," but unfortunate individuals who, by neglect of their parents, had been led into error. He did not see why it should not be made compulsory upon such parents who so neglected their offspring as to lead them to crime, to contribute towards their support in such an establishment, in the same manner as a runaway parent was called upon to contribute to the support of his family. The discussion ended in the adoption of a memorial, which was signed by Earl Fitzhardinge, Earl Ellenborough, and all the magistrates present, expressing their conviction, that the present mode of treating and disposing of juvenile offenders was most inefficient and unsatisfactory, and was deserving of the anxious and immediate attention of Her Majesty's Government.

SINGULAR AVOCATION AND MODE OF LIFE.

In a case of assault brought before the Clerkenwell police-court, a most extraordinary character appeared as a witness. This individual, whose name is Smith, is notorious about the purlieus of Field Lane and Saffron Hill as "The Jumper." The man is by profession a thorough subterranean rat-catcher, for the supply of those who keep sporting dogs. One-half of Jumper's life is spent in quest of prey from the whole range of the sewerage of London. Furnished with a bull's eye lantern, a good-sized folding trap, and a short rake, he enters the main sewer, at the foot of Blackfriars Bridge, and pursues his dangerous avocation, waist deep, in mud and filth of every description. The sewers literally swarm with rats, which he catches by hand, and places them in his cage as easy as if they were young kittens. His underground journeys extend for miles. He has been under Newgate, and along Cheapside to the Mansion House. He has traversed from Holborn to Islington, closely inspecting all the divergent passages or fragrant tributaries that fall into the "Cloaca maxima" of the mighty metropolis. On one occasion, an obstruction occurred to a drain at the foot of Holborn Hill, and Jumper being known in the neighbourhood, was applied to. Terms were speedily agreed upon; Jumper started off to the foot of Blackfriars Bridge, and in half an hour his voice was heard down the gully-hole; he speedily cleared away the obstruction, and received his reward, thus saving the expense of breaking up the roadway. It is not, however, to the rats alone that Jumper pays his attention; he frequently falls in with a rich prize, particularly in the City sewers. On one occasion he found a silk purse, containing gold and silver; on another a gold watch and seals, numbers of silver spoons, rings, and other articles of value. A few months since Jumper took on a pupil for the profession—a person named Harris, one bred up to the horse slaughtering business—but after a month's trial he gave it up, observing that he could stand "a tidy lot," but he could'nt stand "that are," and so Jumper remains the "monarch of all he surveys." His right, however, has been disputed by one lord mayor, who threatened him with imprisonment for trespassing; Jumper, however, still pursues his fragrant calling. He has been three times attacked with the typhus fever, but rapidly recovered on each occasion.

BIBLE FRUIT.

"While I was a teacher in a London Sunday School, some years ago, a fine young man, in sailor's clothes, called on me to inquire my welfare; and perceiving that he appeared a stranger, he informed me that he had been a scholar in one of the upper classes, in the school of which I was the secretary; but as I still could not recognise his face, he took out of his pocket a Testament, and asked me if I did not recollect giving it to him.

"In the course of a long conversation, I drew from him the history of his own course, and the effect of this little volume on several hearts. After serving a short period on board an Italian vessel, he obtained employment on board a fishing craft, belonging to Scotland, commanded by the owner's son; and, although he had six or seven men under his care, neither he nor they could read. They were often out on this kind of service for weeks together; and, on the Sabbath, the lad, from the force of habit, would take out his Testament to read. As the men had sometimes little to do besides bating their hooks, they requested to hear his book; and some became so interested in it, as to ask the master to hear it also, to which he consented, and frequently ordered it of his own accord to be read aloud. They were all very profane in their conversation, but it was soon found that they must give up their oaths or shut the book, and the *master* was the *first* to refrain from swearing. Some of the men began to pray, and they all found so much more comfort in the reading of God's word, and the order it produced among them, that it was agreed to keep the Sabbath. They then procured some tracts at the first port, the boy was dubbed *chaplain*, regular service was set up, prayers read from their tracts, and now and then a sermon was found among them, which, added to the Scripture and other portions, enabled him to do very tolerably. Matters now went on better than ever; all agreed they were never so happy. But it was found that other sins must fall before God's Word—and they did fall; there was quite a reformation in the whole; the mate and two of the men got spelling-books to learn to read for themselves; the master declared he would do so too; and at that period they had obtained two volumes of sermons for the next trip.

"This was the last I heard of the affair," said the narrator, "whether the vessel was lost, or the young man died, I know not, but suppose one or the other, as he promised to let me know what further transpired, if able. It was enough to encourage me in teaching boys, and sending Testaments to sea."

Ragged School teachers may be encouraged in this, and a thousand other instances, to go on in their work, assured that their "labour is not in vain in the Lord."

BENEVOLENCE *versus* SELFISHNESS.

Man, in a great measure, realizes not the vast influence which he is capable of exerting for good if all his energies were well directed, and if he but acted in accordance with the will of our Heavenly Father. The opportunity for doing good to our fellow-men is always at hand. Those in distress claim our sympathies, the poor need our alms, the down-trodden need our assistance. One friendly smile may cheer the disconsolate one; a word of gentle kindness may call back an erring brother from the paths of vice and folly, and induce him to seek the ways of wisdom.

When we reflect how little it costs to speak words of kindness, and perform deeds of benevolence to those that stand in perishing need of our kindness and love, and yet, when we consider what great good they do for multitudes of our race, we should be encouraged to redouble our energies in the blessed work of doing good to others. Selfishness contracts the feelings of love, hardens the heart, and limits our influence for usefulness. The selfish man has but little or no enjoyment. The man that lives to no purpose, what is he? "Creation's blot, creation's blank."

The man that is governed by pure benevolence thinks charitably, speaks kindly to all and of all, and labours to bless mankind by all his varied acts of love. Would you be truly useful to all within your reach? Imitate the example of the Redeemer of mankind, who went about doing good while he lived and laboured here below. Make this an object, and, as it were, your business, your delight. Strive and see how much a single individual may do, under God, for the good of mankind. Think of a John Howard, a Whitefield, a Wilberforce, a Williams, a Mrs. Hudson, and an Elizabeth Fry. Although these individuals were not held in high estimation by the majority of mankind while they lived, yet they are now looked upon as those who possessed real merit and genuine worth. Though they had not the honours of earth, they had that which is far better, those honours which come from high heaven; and now they shine as the stars in the vault of heaven, with glorious brightness and dazzling lustre.

Notices of Books.

Extracts from the Reports of Her Majesty's Inspectors of Schools, intended chiefly for the use of the Managers and Teachers of such elementary schools as are not receiving Government aid. Longman, Brown, and Co., Paternoster Row.

The volumes from which these extracts are culled, have been successively issued by the Lords of the Committee of Council on Education from the year 1839 to 1851, and now form a library of fifteen octavo volumes, some of which include within their covers nine hundred closely printed pages. These are far too numerous and too ponderous for general circulation, and contain so much matter which is utterly uninteresting to plain practical workers, that it is no small boon to have presented to us in one duodecimo volume of three hundred pages all that is really useful and practical for school purposes. The volume is divided into eleven chapters, one of which is devoted to each of the following subjects:—Qualification of Teachers—Religious Instruction—Discipline—Industrial Occupations—Organization and Monitorial Teaching — Arrangement and Divisions of the School—General Teaching — Infant Schools — Sunday and Evening Schools—School Buildings and Appurtenances—Ragged and Pauper Schools.

We recommend all teachers and others interested in the education of the young to give this volume a careful perusal, for we have here the opinions and collective experience of a number of men of education, who spend their whole time in going from school to school, and have thus the means of observing the results of every variety of management and mode of instruction adopted in the various schools throughout the entire country.

Scripture Teacher's Assistant, with Explanations and Lessons. Designed for Sunday Schools and Families. By Henry Althans. Edward Butt, 60, Paternoster Row.

Those teachers who have but little time to arrange and study the lessons they intend teaching to their scholars, and therefore need economize every moment, will do well to avail themselves of the help afforded by this assistant. Here they will find a variety of subjects well selected from both the Old and New Testaments, and although arranged specially for the usual Sunday School, they are nevertheless equally adapted for Ragged Schools, especially those conducted the on Sabbath evenings.

The great object of the author appears to be to assist the teacher in making sure each step in the lesson, till the whole is fairly grasped by the juvenile mind, or as we once heard Mr. Curwen say, "So to plant the idea in the child's mind that it may grow and produce fruit." To attain this important object, Mr. Althans says, three things are essential:—

1st. That children should read the Scriptures distinctly, by short portions.

2nd. That they should be assisted clearly to understand what they read. And,

3rd. That they should be made fully sensible of the use to which the truths are to be applied.

Intelligence.

WINDMILL STREET, LAMBETH, SUNDAY AND RAGGED SCHOOLS.

On the 9th of September nearly 400 children of the above schools, with their teachers were conveyed from Blackfriars-bridge pier to Greenwich, for a day's holiday. The morning was very unfavourable, but as the day wore on the weather became sufficiently propitious for the little people to indulge in those innocent recreations for which our royal naval park has long been famed in childhood's history; but we are sorry to learn that the College rules were strictly adhered to, which prevented the children from visiting the Painted Hall, not being *the* day for free admission. After enjoying themselves for some time, the children were plentifully supplied with good substantial fare—dinner and tea. The Rev. J. Josephs, chaplain of Chester Castle, in a feeling and eloquent address, pointed out the advantages they possessed over the children of his poor flock, having kind and affectionate teachers and friends, and above all a shepherd (their worthy pastor) who would never turn "the shorn lamb to the tempest." The greatest order and decorum prevailed throughout; and having resumed, for a limited period, the alluring charm of rustic sports and gambols, they were safely conveyed back, with "hearts full of pleasure and glee," to their respective homes.

RATCLIFF RAGGED AND INDUSTRIAL SCHOOLS,

Late Bere Street Ragged Schools, Ratcliff.

A meeting of the subscribers and benefactors was held on 17th September, in the new and recently opened schools in Perrywinkle Street, Ratcliff Square.

The Report detailed many most satisfactory instances of good resulting from the operations of the schools. Children, who in this proverbially depraved district, were surrounded by every kind of demoralizing influence, and peculiarly liable, from ignorance and idleness to follow the evil examples constantly before their eyes, are now, after instruction and industrial training in the school, satisfactorily discharging the duties of active life, and as shoe-blacks, messengers, sailors, servants, etc., honestly earning a livelihood, and largely aiding their necessitous, and in some cases, disabled parents and relatives. Others are carrying to their companions and homes the teachings of the school, and are now to be heard in their crowded courts joyfully singing moral and instructive songs, where little but obscenity could before be heard.

The Report also stated that the premises in which the school had been carried on during more than five years, had been found totally unsuitable, and so dangerous both to children and teachers that some of the latter were compelled by ill health, and by the stifling atmosphere of the schools to discontinue their labours, and that, therefore, the Committee, encouraged by considerable aids, had proceeded upon their long cherished plans for improved accommodation, and had built and opened the commodious schools in which the meeting was held, which, while well adapted, lighted, and ventilated, and suitable for the education of upwards of 250 children, had, by rigid economy, been provided at a cost of about £160, nearly £70 of which is, however, still owing.

The Report having been adopted, and the other business of the meeting concluded, the Chairman, J. Lilley, Esq., after commenting on the satisfactory progress of the undertaking, and on the greatly increased facilities for education which the new building offers, expressed his earnest hope that by a speedy liquidation of the debt, the Committee might be relieved of a serious burden, and enabled to employ the improved means at their disposal, with full efficiency, in the prosecution of the important work hitherto carried on under so many disadvantages.

As a means of effecting this object, he promised, in addition to a most liberal donation at the meeting, a contribution of five guineas, if ten gentlemen came forward with similar sums. This offer has already been accepted by two of the friends of the schools.

PADDINGTON WHARFS SCHOOLS.

The scholars of these schools were recently treated with an excursion to Hampstead Heath, in vans, where they were regaled with an abundant supply of currant cake, bread and butter, and tea. Several weeks prior to the excursion, they were informed of it, and were told it would be given partly at their own expense. This was done as an experiment to see what they would do. They were required to pay sixpence each. This was cheerfully acceded to, and they at once commenced paying their instalment of farthings, and denying themselves the present gratification of fruits and sweets. The result was that 120 were taken to the heath, where they enjoyed themselves amongst the furze, playing at all kinds of games till evening, when they returned home, and reached the school all well. On the following day the treat was supplemented by the distribution of a bun and some fruit to the children. The present result of this treat appears to be an enlarged and more regular and punctual attendance at school.

IPSWICH INDUSTRIAL AND RAGGED SCHOOLS.

On Wednesday, the 4th instant, about 260 of the children belonging to these schools, which have been recently established in this town, received their annual treat in the grounds of "the Grove," St. Helen's, by the kind permission of Dr. Chevallier.

The afternoon was spent in various games, several of the friends joining therein, and a substantial tea was served up, to which full justice was done by many a ragged urchin. The juvenile band from the Union enlivened the scene by some excellent music.

The management of these schools, which are now working satisfactorily, though much circumscribed from want of funds, is carried on under the superintendence of a Committee, voluntary Teachers, and the paid governor, Mr. Newman. Their operations shewing that there are large classes of children of both sexes, much below those usually admitted to parochial and other charitable schools who are susceptible of great moral and intellectual improvement, but who, without some such "*modus operandi*," are likely to remain in ignorance, and grow up in crime.

On the previous evening, at a special meeting held in the school-room, on the Quay, an examination of the children took place before David Power, Esq., and a company of ladies and gentlemen. An address was delivered, and much satisfaction evinced at the conduct and improvement of the scholars.

RAMSGATE RAGGED SCHOOLS.

The annual meeting in behalf of the Ragged Schools in this town was held in the Music Hall, on Friday, 13th August, 1852. The meeting was well attended, G. M. Hinds, Esq., presided, and opened the proceedings in a short spirited address. Mr. Phillips read the Report, Mr. Hoflesh the Treasurer's statement. The first Resolution was moved by E. B. Walford, Esq., and seconded by Rev. J. G. Wilson, Wesleyan minister. Rev. J. Howard Hinton moved the next Resolution, which was seconded by Joseph Payne, Esq., who, in a lively and characteristic speech, (that told with some power on the audience,) advocated the claims of Ragged Schools, mentioning some interesting cases, and relating some amusing anecdotes. He closed in his usual manner with some verses suited to the occasion. The Rev. H. J. Bevis moved the third Resolution, which was seconded by the Rev. F. Wills. After a vote of thanks to the Chairman, a collection was made, and £8. 8*s.* 8*d.* was contributed. The meeting throughout was lively, and the interest well sustained by the various speakers.

CHATHAM RAGGED SCHOOL.

A public meeting of the friends of this school was held at the School-room, on the Brook, Chatham, on the 19th of August, 1852. Colonel Sir Frederic Smith, M.P., in the Chair.

The objects of the school were ably supported by the Rev. W. Conway, Joseph Payne, Esq., Rev. D. Cooke, Rev. J. F. Schon, and Mr. Ferry.

The Third Annual Report states that, through the great kindness of certain benevolent individuals who have interested themselves in the education of ragged children, a larger and more commodious building has been provided, capable of containing about 200 boys, and the same number of girls.

Of the general improvement of the children of this school, the Committee, while they feel deeply the great responsibility and difficulty of the undertaking in which they have engaged, would by no means despair. Proofs that the good seed has taken root in the hearts of some of the children, are not wanting. A most striking instance was furnished not a very long time back, by one of the Chatham Ragged School children before the judge at Maidstone of the good impressions he had received from the instructions derived from his teachers. He gave such an evidence of the respect he was taught to feel for what is not his own, and such a love of truth, as surprised the court, who, perhaps, never witnessed a more magnanimous display of honesty and integrity in one so mean and squalid in appearance. Being asked where he had learnt to pay such strict regard to the principle of honesty and truth, he acknowledged that he had obtained all his good instruction at the Chatham Ragged School.

The Committee would here state that they have lately endeavoured to bring the more deserving boys of the Ragged School before the notice of the public by an attempt to carry out the system that has already been adopted in London, and other large cities, with considerable success. Our ragged boys are dressed in a characteristic manner, and furnished with a badge on the arm, and are now acting as light porters for the purpose of carrying gentlemen's luggage. They are to be found at the Sun Pier and Railway Station. The experiment is now only in its infancy; we cannot deliver our opinion upon it as yet; but it is to be hoped that the public will co-operate with the Committee in this truly philanthropic undertaking. Hereby they will be encouraging industry in that portion of the inhabitants of Chatham who have been so long the prey of indolence, and the deluded followers of the evils that ever result from want of employment.

The Treasurer's account shewed the receipts to be £76. 17*s.* 2*d.*, and payments £91. 17*s.* 1*d.*

Papers, Original and Selected.

INDISCRIMINATE ALMSGIVING.

GREAT is the glory of benevolence; it outshines that of wealth and war. Hence, the wide and lasting fame of John Howard. All men revere his memory. The story of his life thrills the soul. None can read it without learning to admire the beauties of his holiness, and the moral gorgeousness of his charity. We enshrine his name in our heart of hearts. But John Howard was not benevolent only—he was wise; his insight into remedies was consummate. He sought to understand the sources of crime, and the character of criminals. He was prudent, methodical, firm; his wisdom and his love went hand in hand. Both his spirit and his understanding were consecrated to the great work which formed his mission.

Many wish to do good; they long to repress crime; they wish to diminish human sorrow; the poor look to them for help. Ready are their hearts to pity and their hands to bestow an alms. But they do not give *wisely*. Like Howard, they are full of compassion; unlike him, they have no system, no principle of action, no wise mode of dealing with the criminal, the ignorant, and the poor. They give profusely; they do not give thoughtfully; the fruits of their deeds are therefore corrupt and full of evil.

Let us explain. To bestow money, soup, blankets, and Bibles, is an easy duty; plenty of people will come for them; the demand is always equal to the supply. Society abounds with mean, lazy, drunken persons who do not wish to sweat and toil. There are men redolent of beer, tobacco, and filth, who "take the liberty of waiting upon your honour" to narrate tales of woe. They cannot get work; they owe five weeks rent; their wives are ill; their children have no bread. They are "poor fellows who wouldn't come, but hunger is a sharp thorn," and so on. There are women who knock at the door, and send in little, cramped, flattering, lying notes. Their husbands are in the hospital; they are going to be confined of their sixth child; they have four children ill of the small-pox; they have nothing to eat; they smell of gin, but that is of no consequence. Gin, they say, is a comfort, and they don't get drunk. So they sing—

> "All is filthiness without me, all is ignorance within;
> I ache with cramps, I shake with damps, O the
> Warmth of glorious gin!"

There are little girls who call upon us to say that their father fell from a scaffold, and greatly needs some money to get him a morsel of fresh meat—the said father being then waiting round the corner for the anticipated gift, and lubricating his lips in expectation of a hot dinner and a gallon of beer to go all round. There are boys who follow us from square to square with a wretched whine, and telling a score of details about their daily sufferings, but taking care not to whisper a word of the short pipe, the smoking pudding, the foaming ale, and the visit to the Victoria Theatre, with which they solace themselves after the

public labours and sufferings of the day. And there are the dramatic beggars—men who crouch behind a scroll, on which is written STARVATION; the pathetic beggars—women who sit on door-steps, with onion-bred tears rolling down their cheeks; the rural beggars—young fellows with smock-frocks, felt hats, and bundles of herbs; the picturesque beggars—groups *very* finely disposed—father, mother, and children, for public inspection; and, alas for such a climax! all kinds of beggars.

Who hath begotten these? Careless alms-givers. People who give to any and to all that ask, create pauperism. They bribe the feeble and the wicked to adopt the disgraceful profession of a mendicant. In saying this we do not depreciate, nor do we seek to hinder that charity which God loveth. To bestow an alms is often a duty; when well bestowed it is almost a sacrament. It augments the peace and virtue of the giver; it promotes the hope and elevation of the recipient. Like the sun, it fructifies and cheers; its fruit is beautiful and precious. Not so with almsgiving as it is. That is a moral blight; it has produced a generation of liars, thieves, drunkards, and prostitutes; it is a demon in the garb of an angel; idleness, falsehood, dirt, ignorance, and crime, are its foul results.

We appeal to facts and witnesses. Mendicants, paupers, and thieves abound; they are of all nations. We have them from Ireland, from Africa, from India, and from amongst ourselves. They are of all ages; old and young, parents and children come before us. They are of all kinds; some in silk, some in broad-cloth, some in fustian, and some in rags. Their sores are artificial; their tales are got up; their lives are most unholy shams. A pauper died at Shenfield; she was worth a thousand pounds. A jet black fellow—a very old mendicant—perambulates London; he is most immoral; living with him in great luxury is a young woman, the daughter of a gentleman, who boasted that he allowed her as pleasant food as could be got. How? Why he begged from seven to fifteen shillings a day. We know a man who sends his daughter to beg in fashionable squares, and then spends the proceeds upon cigars, rich coffee, billiards, and wine. We know a young female who has two illegitimate children; she is a beggar by day, worse by night. We know a mother who forces her children to beg in the streets, and while they are out in rain and snow—barefooted withal—she sits down to tea and toast. Shall we go on? It is needless.

The evil influence of indiscriminate almsgiving is not confined to our own country. The careless profusion of English travellers has induced some enterprising beggars to make the Continent the sphere of their operations. Curious revelations might here be made, but we have not space for more than the following extract from Fraser's Magazine :—

"It happened that on two occasions, at the interval of about eighteen months, we travelled from Paris to Boulogne, and stopped for a few minutes at a village on the road, of which we have now forgotten the name. An Englishwoman, in an agony of supplication, and with her cheeks wet with tears, rushed to the window of the diligence, and inquired whether there was any Englishman inside. We owned the soft impeachment, when, with an earnestness of manner which would have done honour to an accomplished actress, she stated that her husband, a week before, had broken his leg, and was now lying dangerously ill in the village. Of course, it was impossible to verify her statement, but, we confess to our shame, that we received it without hesitation, and dropped into her hand a five-franc piece. At the same

town, eighteen months afterwards, the same woman, with the self-same story, appeared at the window with the old inquiry. We threw ourselves forward with the sudden impulse of surprise; the trickstress recognised us, and fled in confusion."

Time would fail us in attempting a complete exposition of the manifold evils of this system, and we will therefore confine ourselves to its influence on our special mission—the education of destitute children. Now it is plain that whatever depraves the parent injures the child. Make the parents indolent, false, and drunken by reckless benevolence, or by anything else, and you peril the future welfare of their offspring. What do they care about the ignorance, the rags, and filthy aspect of their little ones? Ignorance will excite compassion—rags will induce "kind ladies" to bestow shoes, linen, bonnets, and gowns. Dirt draws money—vermin bear interest. These—brutish ignorance, flattering rags, uncombed hair, shoeless feet, an unwashed body, a dramatic cast of the eye, and a voice carefully attuned to utter the orthodox whine—"Wot tells upon old gemmen and wimmen," are the stock-in-trade and fixtures of the mendicant; take them away, and you rob him of his capital. What does he or his children want with Ragged Schools? They would bring him no money by going there, therefore he will not send them.

But there is another picture. Cleanliness is as profitable as dirt; some mendicants are scrupulously pure; the snow might take a lesson from them; it does get stained—they don't. Look at that widow sitting on the steps of a door in Russell Square. We know her as "an old standard." Her widow's cap is white like a fleecy cloud floating across the sun; her apron has not a crease; the gown is very smooth; her hair is very snod; her shoes are as black as sloes, and shine like glow-worms on a heath—she is so clean. So with her children, so with their position; all is correct. No stain, crease, or awkwardness. If you want to see cleanliness not next to godliness—*Come and see.* The correct thing is here. And these children—go they to school? No. Indiscriminate almsgiving has bribed the mother to forget her sucking child, and to train her family to a life of imposture and sin.

In all such cases as these, and in a thousand more, the children, though awfully ignorant, are wilfully kept from the Ragged School. They make money; they bring beef to the pot, tobacco to the pipe, cards to the fingers, and gin to the lips. Send them to church! Not so. "Sunday is our best day." Send them to the Ragged School! "We cannot afford that," said a father. "How much will you pay us?" said a drunken mother. Send them to work! "Bedad! we knows better than that!" said a son of ——, we shall not say where. Nay, so profitable is begging that children are hired for the purpose. Hence, the difficulty which many a missionary experiences when he tries to get the right sort of children for the Ragged School.

Perhaps some may think our pictures are like Turner's—a blaze of colours. It may be thought that evils arising from indiscriminate almsgiving are not so great and widely-spread as we imagine. That every word may be established we will call two or three witnesses, and record their testimony. David Maclure, Esq., has published a pamphlet entitled, "Common Sense: being Eight Letters on the Administration of Relief to the Poor of Glasgow," in which he says:—

"A spirit-dealer in High-street informs me that he draws £10 more on the pay-days of the Glasgow poor than on any other days of the week. Another spirit-dealer says that the paupers regularly come to him and spend in drink what they receive. I asked him how he knew they were paupers? He replied, that they made no secret of it; he heard them talk about what they got, and how long they had to wait for it. They go in hundreds from the long closes in High-street. An inspector informs me, that he observed a lame pauper, not two hours after he had received 8*s*., carried to the police-office drunk on a barrow. He also found a pauper, aged eighty years, so drunk that she was not able to rise from her chair, and singing, 'The world is bound to maintain me, sing yo, sing yo, sing yo,' to some other jovial paupers who joined in her revels. He frequently finds paupers drunk on their beds after they have received their aliment; and having spent all in a single night, they live in a starving condition, *or beg, or steal*, until next pay-day comes round. . . . . Widows, left with children under ten years of age, receive a great deal of out-door relief from this Board, to bring them up. A large proportion of these are dissipated characters, who drink the money which is intended for the benefit of their children, *whom they send out to beg, and thus grow up uneducated*, and become, if they survive the bad treatment to which they are subjected, pests to society, like their mothers."

Mr. Bishop, the truly excellent agent of the Liverpool Domestic Mission Society, in his annual report for the present year, speaks as follows:—

"As long as people will give to little children in the streets and to beggars at their doors, without the trouble of inquiring into their character and circumstances, so long shall we have a continual supply of juvenile criminals, and numbers of idle, worthless people, living on their wits, to the injury of honest industry, and the perversion of true views of charity. The polite heaps of rags that accost us at our doors and in the streets are, for the most part, tricksters in disguise. One little merry fellow, who has followed the begging trade for dissolute parents ever since I have been in Liverpool, and is particularly successful with the softer sex, will sometimes, knowing that I am up to the secrets of his business, show me what he calls 'the crying face,' which, when necessary, he puts on to the ladies. He is a clever, sharp boy, but I have in vain endeavoured to reclaim him from his Arab life. It is far too profitable to his parents, and has become, I fear, too pleasant to himself. And to show the ill consequences of encouraging such lads—I was lately remonstrating with a man who lives near this family, because of an ungrateful and dishonest trick he had attempted to pass on a benevolent lady, when he said to me, as if the wholesale trickery of his neighbours justified his smaller practices—'Why, there's little Ned,' referring to the boy in question, 'he brings home every day more than any labouring man can earn, and sure we are worse off than they."

Equally striking is the language of Mr. Wakley, the coroner for the County of Middlesex. At a recent inquest held on a woman who died "on a filthy pallet," having been drunk the night before, he said:—

"These wretched and horrible dens will exist so long as vagrants are supported by charitable institutions. The charity of the metropolis is too indiscriminate, and thus the deserving poor are unheeded, and drunken, reckless characters are well provided for, either by private munificence or workhouse relief, which enables them to lead an idle merry life. The money they get is squandered in drink, and at night for a few pence they obtain a bed in a wretched stinking hovel, where all ages, all sexes, and all diseases are crowded together, forming so many plague factories and disease depôts. By such means these hovels are supported and kept up. I was much pleased at reading in *The Times* of yesterday an ably-written article condemnatory of

the system of administering indiscriminate charity, and I hope that it will be put down, for so long as a vagrant can live without working, he will do so. So convinced am I of the consequences of the evil that I have ceased to be a vice-president to the Soup Kitchen. In fact, begging has become a regular trade. A few years ago one of the fellows who followed that avocation was examined before a Committee of the House of Commons, and stated that he had travelled over the kingdom for nine years as a beggar; that he was treated as a gentleman in prison, but most disgracefully in workhouses, especially in Lambeth, where he had to work before breakfast; that a slouched hat and smockfrock, with a bundle of herbs in his hand, formed the best garb for a London beggar; and that there were not ten out of one hundred vagrants worthy of relief. Such (continued the coroner) are the disclosures made by him regarding the begging trade. I am, however, happy that the press has taken up the subject, and trust that it will not cease its efforts until this monster evil is completely put down, and thus prevent charitable institutions being abused, and their funds wasted, upon lazy worthless characters. The jury expressed their fullest concurrence with the opinions and observations of the coroner."

The opinions of such witnesses more than corroborate our statements, and the force of these opinions will not, we trust, be unfelt by our readers. They may ask, what should be done when application is made to them for pecuniary relief? We would suggest—

1. That no money be given to street beggars without inquiry into their cases and an unexpected visit to their abodes.

2. That persons who are acquainted with the tricks of the vagrant class, such as tradesmen, City Missionaries, Ragged School teachers, and others, be applied to on such occasions.

3. That Societies whose business it is to afford systematic and well-timed relief in cases of distress, such as the Strangers' Friend Society, and the Mendicity Society, be more liberally supported, and cases sent to them instead of being personally attended to. The adoption of these or similar rules would tend much to prevent imposture, to add scores of children to our Ragged Schools, to increase our power of doing real good, and to rid us ere long of the nuisance and abominable annoyance in our streets of "confirmed vagrants and sturdy beggars."

PARIS RAGGED SCHOOL—CANNOT WE HELP IT?

The Faubourg St. Marcel, seldom visited by the Englishman, is the most degraded part of Paris, and the quarter in which revolutions, now matters of history, have been fomented and organized. Here reside the *Chiffoniers*, or rag and bone gatherers, the street sweepers of the Place Maubert, and the thieves of the *cité*, who form one community in misery, degradation, and vice.

Impressed with the great spiritual wants of this neighbourhood, notwithstanding slender means and bad health, Pasteur Meyer, three years since, established in the heart of the district two free Day Schools, what in England we should call "Ragged Schools;" and these were shortly followed by an Infant School. Children were eagerly brought for admittance by their parents; and there are now between two and three hundred children, whose numbers might be greatly increased if the school-room could accommodate them. The most spacious of the rooms is used for Divine worship, and is crowded with adults, who make their children sit upon the ground, in order to give room for older persons.

A Visiting Committee has been formed, whose members visit the children's parents, relieving the most destitute, and imparting to them the truths of the

Gospel. A Workroom has been opened by a Society of Protestant Ladies, where girls are instructed in straw bonnet-making under an able and devoted matron. An Apprenticing Committee has been organized, by means of which sixty boys have been already placed under the care of respectable tradesmen, who engage to allow them rest on the Lord's Day. And a Committee of Ladies has likewise been formed to promote the employment and apprenticing of the girls.

God's blessing visibly rests on these labours of love, and a great internal work is going on in the Faubourg, and progressing daily. Many are the instances of usefulness which might be recorded, if space permitted, but none perhaps would be more encouraging than the fact, that last Easter *forty* of the apprenticed boys spontaneously prepared together for the reception of the Lord's Supper, reading and praying with each other.

Difficulties *of course* have arisen. Every obstacle that the malice of the priests can devise is thrown in the way of this Protestant work, and no sooner are suitable rooms engaged and occupied than "notice to quit" is received.

It is now proposed to buy a piece of ground and build a place of worship, two Boys' Schools, and two Girls' Schools, and an Infant School. The cost is estimated at £4,000. French Protestants are poor, but they have raised £1,200! Cannot we help them?

R. J. S.

PRISON SCENES.

No. III.

The Workroom; or, The Effect of the Penal System.

"Let him that stole steal no more, but rather let him labour, working with his hands the thing which is good."—Eph. iv. 28.

Why has not the discipline of our prisons lessened the general amount of crime? This question must admit of an answer; who *can* answer it? Before attempting to do so it may be well to propound *what prison discipline is*, and the punishment inflicted on prisoners. In the days of Howard we might have included in the category of prison punishment, unwholesome food, scanty allowance of the same, little or no bedding or clothing, "prison fever," perpetual incarceration, or at least until prison walls could no longer retain their victims, because "bolts and bars" could not detain the disembodied spirit, and when the spirit was gone jailers were glad to forego their usual fees, which were most inexorably exacted from those whose terms of imprisonment had expired, and give a free discharge to the body also. But what effect had this old regime of prison discipline upon crime? Did it improve the character of criminals? We might as well ask, Does American slavery elevate *its* human bondsmen? But Howard arose, and became the herald and forerunner of a new and different system. He created a feeling in favour of improvement in prison discipline, which led to an amelioration of physical sufferings. The fact is, fever, starvation, and death did not answer as preventives of crime in those days. The genius of crime survived them all, and stalked abroad to possess new subjects. Still nobody regrets that amelioration of physical sufferings in our prisons which had its origin in Howard the philanthropist, whose name is deservedly immortalized, and will ever stand in the history of prison discipline as the type of better things to come. We say "better things to come," because we believe the mantle of Howard has not yet fallen on a successor who will boldly grapple with the question of prison discipline and follow it out, until the aspect of prison

economy is still more improved. But the spirit of the age has been such, since his day, that progress in this great question has been slow. A revival did, indeed, take place under the leadership of the pious and devoted Mrs. Fry, who was raised up in her day to effect, by her gentle firmness and holy benevolence, a second reformation, which, improved the moral still more than the physical evils in prison discipline. Looking at the results of the labours of these two philanthropists respectively, we may say that Mrs. Fry's was a greater work than that of Howard, because it came nearer the seat of the disease—even the moral and spiritual part of man; but both were sent of God for their special work. Howard could not have done Mrs. Fry's work, nor Mrs. Fry, Howard's. The fact is, the one required *a man* to "see into it," the other a woman of extra and special qualifications, to glide into prisons without ostentation and in silence; there to introduce a new system—a new spirit—which should work wonders in the moral reformation of prisoners, and then show the world what patience, kindliness, prayer, and the Word of God could effect. Who could do such a work but some personification of benevolence—some "friend;" and *what* friend but Elizabeth Fry, or Sarah Martin?

If we compare the state of prisons as they now are with that in which Howard found them, what a different aspect do they present! We will not dwell upon the points of difference, but recur to the question—"*What is prison punishment in the present day?*" and then briefly notice its influence on the character of prisoners, and the suppression of crime. We have already introduced the reader to the Reception Room and the Chaplain's Room. In the former he has seen the effects of Howard's philanthropy—in the latter a continuation of "the friend's" Christian benevolence. We now go into *the Workroom* to see the penal system in operation. There you behold some hundreds of our fellow-creatures, the majority of whom have passed through the prison again and again. Survey the room—it is one out of several in which the inmates are classified according to age and sex. This is for females—that for men—*another* for boys. Here we see a row of cranks—there, through that window, a treadmill—there again others employed in picking oakum. If the reader wishes to understand these things more fully let him procure a magistrate's order to visit some prison, and then see for himself. All we can say now as to the apparatus for punishment is, that it is neither remunerative nor severe, and that it really is next to a mockery to call prison labour *hard*. A few pounds of oakum, a few hundred revolutions of a crank or treadmill would be a *healthy exercise*, were it separated from involuntary performance and constrained seclusion. It is the latter that punish, *not the former;* and even these are modified and softened down by the association of the prisoners. True, silence is enforced, and communication by word or sign punished in most prisons where the inmates are associated together; but they who are credulous enough to suppose that absolute silence and non-communication take place will do well to *try the experiment themselves of sitting a few hours* in the same room with a dozen people, *resolving not to speak*, or in any way communicate with them. They will *then* know something of *the burning desire* which prompts the prisoner *to speak*, if only to relieve physical disquietude. In addition to the kind of labour described, and the silence which is maintained, there is *one feature* of prison discipline which is more *punitive* than any other, namely, the fact that in association, prisoners are watched *both waking and sleeping*. Such is prison punishment. The reader may form his own judgment as to its severity. But the question now arises—*What are its effects on the character of the prisoner, and the state of crime?* Does it elevate the one or lessen the other? We ought to examine the prison returns as to the numbers that have been committed during 1852, and compare them with those of 1851, before these questions are answered. Without recurring to the causes of crime, of which so much has been said before, but which ought never to be lost sight of while discussing this question, we would endeavour to point out

the inadaptation of prison punishment to suppress crime effectually. This can hardly be shown without a reference to the condition of the prisoners; and as a sample of this we may refer to the fact, that in one prison in London, where upwards of one thousand eight hundred boys were taught for longer or shorter periods in the prison school, during the past year, *only sixteen of the whole number could read and write well*, and their moral and religious state was equally low. The same may be said of adults, especially females; their state is one of almost inconceivable ignorance. Morally and religiously they may be said not to know their right hand from their left. Now *wherein is the fitness of our prison discipline* (apart from *the religious instruction*, which is a modern element of the system) *to improve the character of such persons?* The labour is not severe, though it is performed with reluctance and disgust; it supplies no motive to energy, but on the contrary makes those who perform it feel more degraded still. But is this a desirable or salutary effect on such characters? It is doubtful whether, if applied to a proud and imperious person who *required to be humiliated*, prison punishment would be effectual. But without arguing this point, we can speak from observation and investigation, and say, such discipline has no reforming element in it. It supplies no industrial advantages, and enkindles no good moral emotions or susceptibilities, and the system which accomplishes neither of these cannot elevate the character, and therefore cannot suppress crime; it has no tendency towards such a consummation. Nor are prisoners themselves altogether so obtuse in their perceptions as not to see that a system of discipline which is of the nature described, is but a sorry "vindication of the law." Indeed, we may say, in the words of a most benevolent administrator of such discipline—"We believe that our existing forms of punishment deteriorate."* Is this so? Let us look for an example in the workroom. There sits a young woman not yet twenty-five years of age; she has been so often in prison she cannot count the number of times. She has been committed for crimes of nearly all kinds and degrees. She once lived with a man who was concerned in a murder, and suffered the extreme penalty of the law for the crime. She was arrested, and tried for complicity with the murderers, but was acquitted. She is so fearful a character in the neighbourhood she infests that most *men* dread her wrath. She has stepped the treadmill, picked bales of oakum, been in irons, dark cells, and strait-jackets, but *the punishment* has not reformed or altered her character, broken her spirit, or awakened her moral instincts; so that one almost fears she may at length become an example of the proverb—"He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." True, her out-of-prison associations are the mainspring of her growing callousness of heart and increasing criminality; and it may be said, those associations, and not prison punishment, are chargeable with her deterioration of character. We grant it, but our point is that prison punishment, *as it is*, has no essential reformatory element in it, and does not lessen the general amount of crime; and if so, it must have a deteriorating effect on prisoners. Nor is this our individual opinion only; it is also that of others who have most deeply studied the question of crime and its punishment. The fact is, that "dread of punishment is no element of real reformation."† This will appear from a glance at the effects of the severest punishment on a given number of juvenile offenders, from which it will be seen that in proportion to the severity of the punishment is the hopelessness of reformation. We select twelve cases of boys, under sixteen years of age, who underwent the punishment of whipping repeatedly, viz.—

J. C.,	aged 13,	13	times in prison,	9	times whipped.
W. P.	„ 15,	9	„	7	„
J. L.	„ 11,	8	„	4	„

* Captain McConochie. † Rev. J. Kingsmill.

W. H., aged	15,	4	times in prison,	3	times whipped.
W. W. „	13,	9	„	3	„
J. C. „	14,	11	„	3	„
G. T. „	14,	8	„	3	„
M. M. „	13,	11	„	3	„
J. R. „	14,	6	„	2	„
C. N. „	15,	12	„	2	„
R. L. „	14,	5	„	2	„
H. D. „	15,	21	„	2	„

Of these, *the first* and *last* have lately been *transported*. Now evidently the dread of punishment exercised but little deterring influence on these unhappy youths. And we may again quote the authority of experienced parties who have been for many years identified with prisons and prisoners, and say with one, "It is the exclusive employment of force in penal discipline that at present defeats its objects and swells its expenditure, and the introduction of persuasion that would remedy the one evil would equally abate the other." * And with another, "Treat the criminal as a fellow-man, though fallen and debased, and there is hope." † The fact is, that our penal system is still defective; it wants a something to form a link between the physical ameliorations commenced by Howard, and the moral improvement accomplished by Mrs. Fry. *That link* is some system of useful *industrial occupation* which may qualify the inmates for honest life. *To this things must come.* Popular prejudices may set in against it; so did they against Howard, so did they against Mrs. Fry; but who would now presume to say the ante-Howard or Fry system should be revived? In a question of such vast importance, even in a pecuniary point of view, prejudices should find no place, or should give way to *experiment first*, and then to conviction upon evidence of the practicability and success of a system which shall combine past improvements with new appliances. Crime alone costs the country above £11,000,000 per annum; add the poor-rates, which are increased by crime, and we have nearly £17,000,000 per annum for England and Wales, and half that sum for Ireland. Why, one-third that sum judiciously applied to such preventive education as was noticed in our last paper would greatly, though doubtless not entirely, "stop the supplies" of criminals; and a small fraction of that sum applied to the introduction of an industrial system of prison discipline, or *reformatory institutions*, would so tell on the fallen—whose condition is one of all but total ignorance and incapacity for the end of their being, as to make them capable of being honest by enabling them to be industrious.

Now if we look at the Ragged School system we shall find some instructive lessons on this subject, which serve as illustrations of the foregoing remarks. When these institutions were first established, they were limited in their operations to mere elementary instruction, spelling, reading, and writing. The managers soon saw that their labours were being neutralized by the fact, that mere book learning was not all that was necessary for the rescue of the outcasts (many of whom were young criminals) who were brought within the sphere of their benevolent exertions. They saw that moral and religious training were only a "motive power," so to speak—*a right one—indeed, the only one, to enable the class under their care* "to pass through things temporal" honourably, as well as "not to lose the things that are eternal." But "the motive power" without *the machinery to apply it* was inefficient, or nearly so, as to the "things temporal," and therefore *industrial* education was introduced; *trades were taught*, remunerative occupation was afforded, the Shoe-blacks arose, Messengers followed, and then "Broomers,"—thus *the combination of the moral and religious with industrial training* has produced the most salutary and unequivocal benefits, both in the way of prevention of

* Captain McConochie. † Rev. J. Kingsmill.

crime, and reformation from crime. Here then we have *the principle of the link we desire to see introduced between the improvements of Howard, and the reformation of Elizabeth Fry.* And this opinion is also sustained by those who have studied all the bearings of the question, whether in *their moral* or *pecuniary* aspect; for example, the Chairman of the Bench of the Middlesex Magistrates thus writes respecting young criminals:—"Fully agreeing with those who think that juvenile offenders may be trained to industrial habits, and reclaimed from their downward path of wickedness and vice, I have little sympathy with those who consider children irreclaimable; they may be criminal, but they are human and immortal too, and it is the duty, no less than the privilege of an enlightened community to strive to reclaim them, and bring them back to the Christian fold. In this as in many other beneficial works there will be trials and disappointments, but there will be also rewards and triumphs."* And again, speaking of *the expense* of such arrangements as might conduce to the reformation of this class of offenders, Mr. Pownall observes:—In a juvenile establishment, such reduction might be made as "would produce a saving of nearly £2,000 a year, a sum fully adequate to repay the interest of the purchase of land and the erection of a building; while nearly the whole cost of their food might be saved by their labour in the establishment."† Again we say, THINGS MUST EVENTUALLY COME TO THIS. The great majority of criminals are non-industrial because they were never trained to any trade or calling, and their reformation is impossible *without remedying the defect in their training.* The penal systems of the day possess few, if any elements, capable of affording this desideratum, and hence we may say, with an authority before quoted, in reference to the system, it cannot elevate or reform, "and we become indifferent in spite of ourselves when engaged in a hopeless task."‡ Perhaps it may be said we are overlooking the moral and religious part of prison discipline, and the effect it produces. Not so. This shall form the subject of our next paper, D. V. We now merely observe that whatever positive good has been effected in prisons *cannot* be traced to the *penal* part of their discipline, and if there were no other means of reformation, were there not something to operate upon the *moral and spiritual*, as well as upon the *physical* nature of the criminal, we might all adopt the opinion of a gentleman we have heard of who is said to be an unbeliever in the reformability of a convicted felon. Certainly neither the crank, nor the oakum, nor the wheel, have done much for the reclamation of the convict; nor can they. To elevate and restore the inmates of the prison to society, you must "surround them with motives as well as walls."

A—— C———n.

BOYS' MEETINGS—NEW YORK.

MORE than a year ago, several benevolently-disposed men resolved to make an effort for an immense neglected class in this city,—the Vagrant Children. The attempt did not seem very promising. These children, very many of them, had never seen the inside of a church; had not been to school, and could not read; yet in shrewdness and passions they were men. The first efforts of the gentlemen among them were met with hootings and a rather uncomfortable pelting, and on the whole the lads did not give indications of any very favourable preparation for a work of grace.

The "Missionaries," however, were not to be baffled, and they commenced by putting out a sign of "Boys' Meetings," and speaking in the worst quarters, personally, to all the young vagrants they could find. The name of a Sunday School, or any other school, they would have cursed at, but the idea of a "*Boys'* Meeting" was rather attractive. Then there would be such an

* H. Pownall, Esq., "On the Expenses, etc., of the Middlesex Prisons.
† Ibid., pp. 34—38. ‡ Captain McConochie.

excellent chance for a row, with so many together! Wherever the boys were too much absorbed in gambling cents, or in a ring-fight, to relish the plan, the Missionary would rush right in among them:—"Come boys, it will be late for the meeting; now for a rush;" and gentleman and vagrants might be seen scampering for the room.

The first sessions naturally were rather stormy, the boys varying the prayers by whistling "Dandy Jim," or by yells only known to the initiated of the Sixth Ward; and changing the singing into a fearful screech, and making such a tremendous noise generally that the speakers could hardly hear their own voices.

Still, something had been done. The children had come together of their own accord to *their* meeting. The gentlemen now set other means to work; they tried to get acquainted with some of the boys, personally. They did them little services. They helped them out of the Tombs and the prisons on promise of better behaviour. Books were got together for those who could read, and children's papers; lectures, with interesting experiments, were started in the evenings by some, and the boys looked on very quietly. Indeed, there is no doubt that the giving the whole set of boys in one of these schools as many electric shocks as they wanted one evening did more to make them well-behaved the next Sunday than any other cause. In another school they provided entertainments occasionally. The effect of all this began to be apparent soon. Kindness was altogether a new aspect of human life to the lads, and the meeting soon took a very different character.

The boys washed their faces oftener now before coming in. They were respectably quiet during the prayers. They liked the singing, and joined in it better and better; and listened as quietly as any other audience if but addressed by an interesting speaker. To be sure there were some outbreaks now and then. A little skirmish would occasionally take place under the benches, from which both the combatants would have to be dragged out; or a dull speaker would be hailed with "Now, come out o' that, old fellow; you've said enough up there!" It was generally noticed, however, that the boys could discern what addresses were practically useful to themselves, quite as quickly as much older audiences.

Much tact was necessary, too. If the children were tired a song was given out; if they were restless, one of the managers would tell a good story.

In speaking to them, the plan was to waken their attention in every way; to illustrate, relate anecdotes, and ask them questions. It was thought necessary in every way to rouse their minds; to give them an impulse to whatever was noble, and show them that there was something better for them in life than a vagrant's course. The general attendance in the meetings, unfortunately, is always intimately connected with the movements of the engine companies. An alarm of fire usually occurs about once in two hours on Sunday, and all the entertainments or schools in the city are nothing to a "run" with the firemen. If the alarm comes an hour beforehand the meeting is safe, and the boys get back properly exhausted for an hour's sitting; but if it comes just at the time when the meeting begins, or towards the close, everything is up. It was felt by all the gentlemen engaged in this enterprise, that something more was needed. Means of livelihood, places to work, must be provided for the vagrants, or the chances were small for their ever going right. Accordingly, by private subscription, an "Asylum" in Bank Street was started, where the boys were to be fed and clothed, and to attend school regularly, until places for them in the country could be obtained. The candidates were to be the lowest and most helpless of the outcast children; children who were found vagrant and pilfering on the wharves, or already committed to the Tombs.

This Institution has had but slender support, and though successful, cannot afford to take in more than fifty or sixty children.

The other schools before mentioned, only numbering four or five, usually have each about one hundred or one hundred and fifty boys in regular attendance.

But little has apparently been done. Yet it is something that these little vagrants, and thieves, and pilferers, have been collected in an orderly assembly; that they have learned at least, in one place, to be a little more clean, and to act a little more quietly, than in any other; that they hear once a week certainly words of kindness and religious truth, and find that there are some human beings who care for them. We are surprised on most occasions at the good order of their assemblies. Their exercises are really interesting. Perhaps it may not be so with others, but to us there is something always very touching in *the singing* of a company of these outcast children. The voices, rough, or hard, or shrill, of each one, become soft and child-like in harmony together. The little faces you see around you are filthy, or scowled, or old, but the tones ringing in the air have something of childhood, of home, in them—something purer and happier than the young creatures have known as yet in the world.

The "Asylum," too, has succeeded in its objects; and we are told that the boys for whom places have been found are steady and honest.

Still, what a mere nothing it all is against this immense mass of crime and poverty. It should be known that in this Christian city of New York, with thousands and tens of thousands of utterly destitute and outcast boys and girls, there are only some half a dozen small combined efforts to help them. As far as we know, only *two* Churches have had anything to do with these schools. The men, too, engaged in them, are men in the hurry and whirl of New York business, who give their only hours of leisure on the Sabbath to these friendless children. In London alone there are thirteen thousand children, and *more than sixteen hundred* unpaid teachers in the vagrant schools—schools, too, which meet, in many cases, every night in the week.

For ourselves, the more we see of this fearful basis of wretchedness and crime in this great city, the more we wonder at the insensibility of Christian men. It has seemed to us sometimes, lately, as if the gay, busy life going on around us was the mere surface to the deep, dark, sweeping tide of misery and vice below.

Our religious community must heed this; it must leave its *routine* way of doing good. Benevolent operations must be varied. There are other duties to our churches now besides distributing tracts or giving donations to Missionary Societies. We need not forget the heathen at a distance, but we are first to remember the vast multitude of haggard, riotous, desperate heathen all around us. The times bring new obligations, and the building of new model lodging-houses and bath-houses for the poor, the planting of vagrant schools and providing work for the outcasts, may be quite as much a preparation for religious reform now, as were tracts and missionary labours formerly.

But, insensible or not, we shall be forced to heed this soon. This army of reckless and hopeless creatures will rise up some day. They already crowd our prisons and alms-houses; but the time will come when they will stand up, and, if not demand their rights, assert their wrongs, in a tone which no class of society can well refuse to hear. They will demand bread and work; or they will clutch with passionate and violent grasp at the enjoyments so long denied them. There is no reason why the most terrible scenes of the Old World, in the excesses of the poor and the vicious, may not be re-acted here. Let men guard against them in season.—*New York Tribune.*

Poetry.

THE DUKE AND THE EARL;

OR, THE DEAD AND THE LIVING.

A LAY FOR THE RAGGED SCHOOLS.

Being Lines occasioned by the Death of Arthur, Duke of Wellington, at Walmer Castle, on the 13th day of September, 1852, in the 84th year of his age.

THE Hero has fallen—but not on the day
Of his triumph, in victory's pride;
In the calm of old age, by a silent decay,
So gently and peacefully passed he away,
That it scarcely was known when he died!

The Hero has fallen—and England's fair Queen,
Who honour'd him, living, with praise,
Mourns over him, dead; and resolves that no mean
Or niggardly earthing shall mark out the scene
Which the grave of the mighty displays!

The Hero has fallen;—in martial array,
With music, and musket, and plume,
The comrades he led shall his body convey,
And sigh, as they slowly and solemnly lay
The leader they priz'd in the tomb!

The Hero has fallen;—God grant that we ne'er
May *need* such a hero again;
May the land of our birth in the blessedness share
Of a time when no cannons shall startle the air,
And no swords shall ensanguine the plain!

The Hero has fallen—but Britain still boasts
Her leaders of loftiest fame;
Though Wellington ceases to marshal our hosts,
Yet Shaftesbury lives; and through all our fair coasts
The people rejoice at his name!

His wars are with ignorance, folly, and crime,
And the wretched abodes of the poor;
His spirit is strong, and his work is sublime;
He toils for eternity rather than time,
And his deeds shall for ever endure.

And when his lov'd form must be laid in the ground,
The tears of the Ragged will flow;
No cannons will roar, and no trumpets will sound,
But the sobs of the poor will be heard as around
They gaze, while they after him go!

Long life to the Earl!—for his garland, impearl'd
With gems of bright aspect we see;
Which tell us that soon shall our banners be furl'd;
And peace for the nation, and peace for the world,
Shall gladden the hearts of the free!

Temple, October, 1852. J. P.

Plans and Progress.

BIBLE QUESTIONS.

Answers to September Questions.

Question 22.—*First Prize.*—Thomas Thornton, aged 9, Huntsworth Mews.
Second Prize.—Isabella Foulkes, aged 12, Harrington Street, Liverpool.
Approved.—Sarah Hazel, Rebecca Osborne, Patrick McCairnan, James Grieve, and John Higgins.

Question 23.—*First Prize.*—William James Turner, aged 9, Huntsworth Mews.
Second Prize.—Stephen Dorsay, aged 12, Romney Lane, Edinburgh.

The answers to Bible Questions are this month more numerous, and we are led to conclude that the diminution lately referred to was only temporary, and resulted from the scholars being generally employed in the harvest, and the teachers seeking a little recreation. Question 24 does not seem to have been comprehended, or else it has been overlooked. The only answer we could approve came from one whose age appears above 14, and therefore ineligible to compete. The teacher appends a note to her paper, and says "she is an Irish Roman Catholic, who does not know her age; I fear that she is more than 14, but felt that her attempt might be interesting from the evidence of attentive reading in the book so strictly forbidden until she came to us a few months since." Her answers are very good, and on showing them to a friend of ours he wished to encourage the girl, and at his expense she has been presented with a pocket Bible as a reward.

We fear our scholars do not yet quite understand the rules for competition, as we are obliged to throw several papers aside in consequence of the rules being neglected. We shall therefore feel obliged by the teachers referring to page 49, and seeing that the answers are written in accordance with those instructions.

LECTURES TO THE POOR.

In our July Number, p. 136, appeared a letter from the Secretary of the Working Men's Educational Union, offering facilities to Ragged School teachers to lecture to their scholars and to the poor of their neighbourhoods.

The Committee of the Working Men's Educational Union having thus offered to furnish occasional lectures, suited to the scholars in Ragged Schools and their parents, in the hope that some of the teachers will be induced to qualify themselves to undertake the task of lecturing in their own schools, upon popular, interesting, and instructive subjects—superseding thereby the attractions of low, degrading, and immoral employments and amusements—the Committee of the Ragged School Union arranged for two lectures to be given as specimens, for the information of the friends and teachers of Ragged Schools desirous of promoting the movement.

The first lecture, suited to adults, and illustrated by numerous diagrams, was delivered in Field Lane School Room, on Wednesday Evening, October 20th, by B. Scott, Esq., Hon. Secretary of the Working Men's Educational Union.

The audience consisted of Delegates from about fifty of our London Ragged Schools, and about thirty or forty other friends interested in the movement.

The Hon. A. Kinnaird, M.P., was called to the Chair, and in opening the

business of the evening, observed, that all present were aware of the object for which they had been convened. He would not anticipate the lecturer by dwelling upon the objects contemplated by the Society to which the lecturer belonged, who, doubtless, would bring them before the Meeting. He would be content with just stating, that in his opinion those objects were well worthy of any effort to accomplish. The collecting of the working classes together of an evening when the business of the day was over, and interesting them in the pursuits of knowledge, would be a great benefit to them and society at large.

Mr. Scott then delivered an able, interesting, and instructive lecture, upon "THE RECENT DISCOVERIES MADE ON THE SITE OF ANCIENT NINEVEH."

"The lecturer commenced by observing, that it was a *specimen* and not a *model* lecture which would be given; had a model lecture been required, application would have been made to some one of the learned professors of literature in the metropolis. But that would not have answered the purpose of the Meeting; what was required was a lecture by one of *the class of teachers*, which would show them, that with a little pains, many of the class could qualify themselves to lecture to working-men and the lower classes, in a popular, interesting, and instructive style. He hoped the result of the two nights' proceedings would be, that many Ragged School teachers would be drawn out and become lecturers to the degraded classes. Every assistance would be afforded by the Educational Union, upon application at their Offices, 43, Skinner Street. He then proceeded with his lecture, of which the following is a syllabus or brief outline, the lecture occupying nearly one hour and a half in delivery:—

Uncertainty until Year 1841 of the Site of Nineveh—Discoveries by M. Botta, the French Consul at Kursabad—Mr. Layard's Explorations at Nimroud in 1842—Discovers Traces of Buildings—Journey to Constantinople, assisted by Sir Stratford Canning—Return to Nimroud—Obstructed by Turkish Cupidity—Mohammedan Superstition and Arab Rapacity—Firman sought and assistance obtained from the Trustees of the British Museum—Mounds opened—Palaces discovered—Interesting Discoveries made—Objects found forwarded to England—Important in Geographical, Historical, and Chronological View, but most important and interesting as confirming the accuracy of and illustrating the Holy Scriptures. The lecturer then proceeded to review the diagrams representing the sculptured slabs in the following order, pointing out in passing the texts of Scripture which they illustrated, confirmed, or explained.—1. Representations of Monsters, or Compound Animals, and other Mythological Subjects, remarking upon the probability that idolatry arose out of Symbolism, and cautioning his hearers against a tendency to use what had been termed 'Aids to Devotion,' a practice attended with great peril to spiritual worship, and risk of lapsing to idolatry. 2. Sieges, Battle Pieces, etc.—Treatment of Captives. 3. The King, his State, Chariots, Palaces, Officers, and Idols. 4. Drinking Scenes, and the Banquet of Wine. 5. Nimrod and Hunting Sports. He then proceeded to speak very briefly of the history of Assyria, recovered from the inscriptions discovered and translated by Colonel Rawlinson, particularly the history of Sennacherib's invasion of Judæa, and the capture of Samaria by Shalmanezer. He then dwelt upon the extent of Nineveh ('a city of three days' journey,') as given by Jonah, and showed its confirmation by ancient writers and modern discoverers; and explained satisfactorily the apparent difficulty respecting the comparatively small number of inhabitants. He concluded the historical part of the subject by comparing the prophecies of Nahum and Zephaniah with the statements of Diodorus, and the facts brought to light by recent explorations. The improvement of the subject was divided into the following heads:—1. God's word is true, and cannot fail of accomplishment. 2. God's anger against the sin which destroyed Nineveh—Pride, self-sufficiency. (Zeph. ii. 15.) 3. The increased light shed upon God's word involves increased responsibility. 4. The discoveries of Nineveh complete the evidence of the fulfilment of prophecy relating to the kingdoms of antiquity, and teach us that a greater kingdom is advancing, a kingdom not of this world; let us not be found among the enemies of that kingdom, but submitting to Christ."

At the close of the lecture, the Hon. and worthy Chairman said, that he felt he should be wanting in the faithful discharge of his duty, if he did not convey to his friend the lecturer his heartfelt thanks for the admirable lecture with which he had favoured the Meeting. And in doing this he was assured he

spoke the sentiments of all present (cheers.) The lecture to which they had listened might indeed be called a SPECIMEN LECTURE. It had contained many points of interest and value—much human eloquence, and the results of patient, persevering, and intense study. The manner in which it had been presented was such, that none present could fail to comprehend it and retain it. He thought it was the duty of all who were interested in the welfare of the working classes to encourage the extension of such lectures throughout the country, as they could not fail to interest them. He felt he was not saying too much when he said that this Institution was conferring a great boon, not only on the working classes, but upon society generally. In conclusion, he, as Chairman, considering that the promoting of the interests of this Society would be promoting the glory of God, would therefore in the name of the audience most sincerely thank Mr. Scott for this Specimen Lecture.

DUBLIN RAGGED SCHOOLS.

SOME few years ago, a Ragged School was established in Lurgan Street, at the north side of the city of Dublin, by individuals desirous to promote the glory of God and the welfare of their fellow-citizens. That school has been blessed with most encouraging success; and during the last year, from five hundred to six hundred of the sons and daughters of misery have been instructed on every Sunday afternoon in the Word of God, and in the way of salvation.

The prosperity of Lurgan Street Ragged School, and the motives which doubtless influenced its founders, suggested the idea of a similar institution at the south-side of the city; and accordingly, in the autumn of 1850, a member of the bar in Dublin, in conjunction with the late Mr. Daniel Molloy, resolved, in humble but faithful dependence upon the Divine blessing, to establish a Ragged School in the Liberties—the most wretched locality in Dublin. After some consideration, a building, consisting of two spacious and well ventilated rooms, situated in Mill Street, was taken and fitted up for a school; a Committee was formed, teachers secured, and on Sunday the 17th of November, 1850, the school was opened with four or five teachers, and ten or twelve children. Since its opening, the attendance of pupils steadily increased up to the month of April, 1851, when, on Sunday the 13th of April, the number was 215, and from that to the present time, the average attendance has been 155, consisting of adults and children of both sexes, all belonging to the very low class. The number of teachers in regular attendance at the Sunday School averages from 18 to 20.

In January, 1851, a schoolmaster was engaged, and on the 20th of that month, a Day School was opened, with an attendance of 22 children. In the month of February following, a schoolmistress was also engaged. The number of children who attended the school gradually increased to 68 boys and 37 girls.

The Sunday School is opened with a short prayer, at half-past two o'clock; the classes are then instructed for an hour in a portion of the Bible, the same portion being selected according to pre-arrangement, for the whole school; a small piece of bread is then distributed to each scholar, and a few observations upon the subject of the day are addressed to the school by one of the teachers, when a hymn is sung by the children, and the school dismissed.

The Week Day School is opened at ten and closed at three o'clock on every day except Saturday.

The children are instructed in reading, writing, arithmetic, and singing, and the Word of God is read and explained. The superintendent and other members of the Committee frequently visit the schools, and occasionally examine the children.

In the Female School, the girls are taught the use of the needle generally, and some have been already enabled to earn money by making shirts, and doing plain work sent to the school by friends.

The Committee have recently secured the school-house, by taking a lease for twenty-one years. *The Committee intend as soon as the state of the finances shall enable them, to establish an Infant School and Industrial Classes, and provide a residence for the teachers.*

Attention is paid to the personal cleanliness and sanitary condition of the children. The small portion of bread given to them, often constitutes, it is believed, their first, and sometimes their only meal for the day. The main object, however, is to teach the lowest poor the most simple and important truths of the Word of God—the sinful nature of man—immortality of the soul—and that salvation is only to be found in the blood and through the righteousness of our Lord Jesus Christ.

Efforts have been made by those who hate the Bible, and love darkness rather than light, to prevent attendance at the Sunday and Week Day Schools. Offers of food and clothes elsewhere, threats and actual violence have been resorted to; a mob was for some time in the habit of gathering round the entrance at the hours of opening and closing the school, shouting, and calling names in derision and abuse, dragging the children and occasionally throwing stones; this has been put a stop to by the interference of the police, and notwithstanding the persecution, the attendance of the children has been very regular, as the roll-book attests, and though a child is occasionally compelled to absent himself for a few days, he generally returns again to the school.

These details are given with the twofold view of informing our readers of the efforts of our friends in Ireland, and to obtain for the Dublin schools that degree of sympathy and support which will enable the Committee to carry out their plans for providing education for infants and industrial training for juveniles. Contributions will be thankfully received by the Honorary Secretary, Mr. Edward Fetherstone, Clare Street, Dublin.

Correspondence.

To the Editor of the Ragged School Magazine.

Dear Sir,—The subject referred to in this Magazine for last month, in an article by Dr. Bell, has been pressing upon our attention too long and too forcibly to require any further observations respecting its vital importance.

As supporters of Ragged Schools we have undertaken the reclamation of a certain number of individuals; the public, unless we bestir ourselves, will assuredly charge us with all the responsibility of providing for these reformed children; we do therefore vigorously disclaim this as part of our duty, and announce it to be utterly impossible that it should be accomplished by us alone. Well, then, who is to provide for our reclaimed population? Dr. Bell says, "The Government."

None but those who have heard the numerous and conflicting suggestions which are constantly offered to the Government upon this subject, can at all appreciate the difficulty which our rulers are placed in respecting it.

The Government are well aware of the importance of this question. To arrange it successfully would be to them of the highest moment, for no Government would be more secure or more popular than one which provided a suitable outlet for the victims of destitution and crime.

The schemes which are suggested to the Government upon this subject

are very numerous, undigested, and conflicting. There is still wanting a clear, well-devised plan, *worked out in details*, and our authorities are willing, nay, eager, to consider such a plan with their best attention.

During the last session of Parliament a Select Committee was employed in collecting evidence upon this subject from those whose experience in relation to it had been long and various. The recommendations of the persons thus examined are hardly agreed in any one particular, except "that something must be done."

Again, a large body of ladies and gentlemen met last year to consider the whole question of juvenile destitution and crime. After a year's consultation, *no one plan could be recommended* to the Legislature, which might be justly said to embody the proposal of a majority of the persons proposing it. In such a state of things, when a good feasible plan is wanted, let Dr. Bell come forward, and with his experienced mind and forcible pen, propose something which he could really carry into effect if permitted to do so. But looking at the suggestion already made by Dr. Bell, I would ask him to consider carefully, in connection with it, the few following statements :—

1. He proposes that *the Government* should undertake the work.

Hundreds of Ragged School Teachers would be unwilling to surrender the intended emigrants of their schools to any Government official.

Are the Government to give free passages to criminals and destitute people when it must refuse to assist the industrious and honest?

2. Australia is mentioned as a fit place to send our reformed children to. Now I believe that the majority of the Committees of our Ragged Schools have determined *not* to send their emigrants to Australia.

3. But supposing that the plan were to be carried out in some other colony. Who are to select the emigrants? What qualifications are really needful, and how can they be ascertained? Would not this free emigration at once remove the stimulus now forcing the idle to work in this country, and be a sad unsettlement of the struggles of our Ragged School children to obtain suitable employment *here?*

4. What would be the nature of the establishment proposed to be founded in the colony, so as to give any reasonable hope of pleasing all parties concerned? The question as to the religious teaching in such an institution is one of sufficient difficulty to overthrow the whole project. Are there any good reasons for educating the children *at all* on this side the sea if they are to have a whole year of it when they land in another hemisphere? Or are there reasons for educating them *there* for a year where work and food are supposed to be plentiful around them?

5. How could the Government legally detain any such emigrants in such an institution? Would they not all abscond the very first day after landing? Can we imagine (at least in Australia) a large building filled with five hundred boys and girls, without some power of detention exercised by its managers?

All these questions, and a hundred more, concern the very essentials of the plan sketched out by Dr. Bell; and similar difficulties meet us in calmly discussing every other plan yet suggested.

I mention these objections and drawbacks, not to deter projectors from devising new schemes, but to remind our ardent and ingenious fellow-workers in this cause that much is left undone by Government merely because a certain amount of general agreement must be come to by the public before

the authorities can do anything. For myself, judging from a large correspondence and discussion of this subject during the past year with those most deeply interested in it throughout our country, I do not hesitate to say that we who are Ragged School Managers are more to be blamed for the absence of any well-devised plan upon which we can agree than are our rulers justly chargeable with negligence in attending to our suggestions, or apathy in carrying them into effect.

Temple. J. M.

Intelligence.

FOSTER STREET, LONG ALLEY.

It may be interesting to some of our readers to know that, on the 1st of September, about three hundred children belonging to these schools had a treat, through the liberality of the Treasurer, H. E. Gurney, Esq. The morning was fine; and full of anticipations of pleasure, the children, with their teachers, took their seats in ten vans, and, after passing through Finsbury, Moorgate, and Lombard Streets, were conveyed to Epping Forest. The Shoe-blacks belonging to the school, in full regimentals, were conspicuously placed on the boxes of the vans, and added to the interest of the scene. The children of the Infant, Evening, and Sunday Schools were distinguished by badges of different colours, and during the day occupied themselves with playing in the forest, and did ample justice to the provisions supplied to them, which consisted of substantial beef sandwiches for dinner, and cake with milk and water for tea.

They returned in the evening, after a day of great enjoyment, during which not a single untoward circumstance had occurred to mar their pleasure or cause any inconvenience to the teachers or members of the Committee who accompanied them and exercised a general superintendence on the occasion.

Excursions of this kind afford to the poorest children of our metropolis an opportunity to partake of the innocent enjoyments of the country, who otherwise would have no experience of such pleasures. Such recreations cannot but exercise a beneficial influence over them. We feel satisfied, therefore, that all those who are interested in the cause of education will join with us in the feelings of gratification with which we hear of treats of this kind being given to the children attending the different London Ragged Schools.

We may remind our readers that the Foster Street Ragged and Industrial Schools, which have been in operation for nearly five years, are situated in one of the most thickly populated districts of London, and provide instruction for a large number of children, who would probably otherwise have no opportunity of receiving any moral or religious training. We desire, therefore, earnestly to commend them to the notice of those benevolent persons who are anxious to aid in improving the condition of the poor children of our metropolis.

SOUTHAMPTON RAGGED SCHOOL.

A public meeting of these schools was held at the Victoria Rooms, Southampton, on October 5th. Lord Henry Cholmondeley, M.P., took the chair, supported by the Ven. Archdeacon Wigram, the Rev. J. W. Wyld, J. Payne, Esq., (the deputation from London,) Colonel Bullock, and Messrs. Palk, Bienvenu, Falvey, etc. There was a very full attendance. The Ven. Archdeacon Wigram opened the meeting with prayer.

Lord Henry Cholmondeley said he rejoiced to have the opportunity of presiding on the second anniversary of this most Christian institution in Southampton, and he trusted, after the interest which seemed to be felt at the meeting last year, that the interest would not relax, and that there would not be any want of supporters to these schools in this large town—a town than which none other stood so much in need of the schools. It was a great and glorious work to rescue these poor degraded children, and bring them to the knowledge of that Saviour of whom, perhaps, they had never heard before. Surely it was the duty of all Christians to support such a system as this. It was not merely the children who derived the benefit from the system. There was many a drunken mother and profligate father who had, through the instruction received from their own children, totally reformed, mainly through this institution; and when we looked at these children themselves, we saw how they behaved when employment had been given them. They were all aware that they had been employed in London as Shoe-blacks, etc., and they had behaved well and honestly, and been a credit to those who had given them instruction and employment. These institutions never had need of greater support than at the present time. He might be permitted to say that they ought to connect the religious system with the

industrial, and thus give them the means of procuring an honest livelihood. His Lordship then quoted statistics of the offenders reformed by these schools in London, and said he rejoiced that a site had been selected for building Ragged Schools in this town, but he thought it of the utmost importance that those who have the superintendence of the building should remember that those who have ragged children ought to build *Ragged Schools*, that is, buildings of the plainest description. He would earnestly recommend this cause to their consideration—not only the cause of their school here, but generally—and hoped they would give their money, their superintendence, and above all, their prayers—(Applause.)

The Secretary then read the Report, which stated that—

The number admitted since the opening of the school in June, 1849, is 486. Of this number 94 have left for other schools, and 115 have left for situations. The average attendance daily is 100, of which number about 65 attend on Sundays. 130 articles of clothing have been distributed to the most deserving children. Five Bibles, five Testaments, one Johnson's Dictionary, one spelling book, and three hundred and fifty copies of the Ragged School Children's Magazine, published at one halfpenny, have been purchased by the children during the past year. Two of the prizes offered by the Ragged School Union for the best answers to Scriptural questions have been successfully competed for by the boys.

The Committee being desirous that only the class of children hitherto neglected and uncared for should be admitted, would gladly welcome the visits of all persons who can assist them in carrying out this determination.

The school is open during the week days from nine till twelve in the morning, and from two till half-past four in the afternoon. On Sundays, from half-past nine to half-past ten in the morning, and from half-past two to half-past four in the afternoon. During the winter months there is an evening school open on Tuesdays and Thursdays, from seven to nine, for those whose engagements will not permit them to attend during the day.

The Committee had long seen the importance of establishing a Girls' Ragged School, and have much pleasure in stating that such a school has, during the last year, been formed under the management of a Ladies' Committee, and the results have been highly satisfactory.

The payment of rent of school-room has been felt by the Committee as a great burden upon the funds, and with a view of lessening the expenses, the Committee, assisted by the promise of a grant of £130 from the Crabbe Memorial Committee, have purchased a freehold site in St. George's Place, Houndwell, being in the midst of a densely peopled neighbourhood, and highly adapted for a Ragged School. The Committee not having sufficient funds for the purpose, and being exceedingly anxious to erect a building suitable for boys and girls, earnestly appeal to all classes to contribute to this truly benevolent and desirable object; the result of which appeal, they trust, will also enable them to establish a Dormitory of limited size for the most destitute boys, as well as the necessary addition of industrial occupations.

The meeting was afterwards addressed by various friends, among whom was that noble advocate, Joseph Payne, Esq., whose speech filled all present with good humour, and desire to help forward so good a cause. He concluded after his usual custom with a poetic strain, of which the following is a copy:—

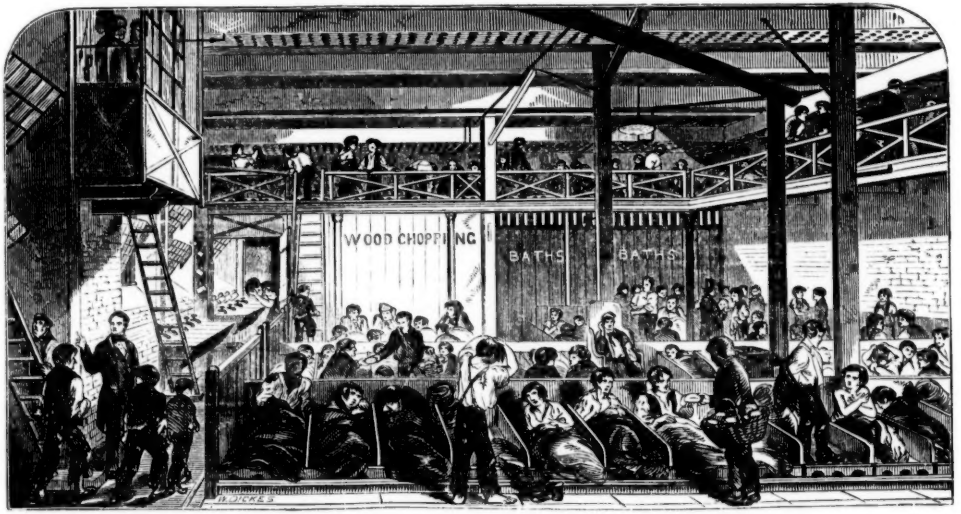
"Dwellers in Hampshire's famous Port, and Hampshire's fairest Town,
Ye needed but a Ragged School, your Charities to crown;
But now, a Ragged School ye boast, this truth is known to all;
Southampton never turns away from Pity's melting call.

"Your Ragged School is sturdy, and your Ragged School is stout;
It is made of English Heart of Oak, and it cruiseth round about;
It saileth down the stream of time, just like a goodly ship,
Which hath not had occasion yet its anchor to let slip.

"It cheereth on the struggling, and it helpeth up the weak,
And it picketh out the drowning that have scarcely strength to speak;
And with *Cholmondeley* for its captain, and with *Provan* at its helm,
No foes can overmaster it, nor tempests overwhelm!

"It heedeth not the adverse tide, though strong the current flows,
And multitudes are gather'd round to hail it as it goes;
For it hath a twofold energy—a might which must prevail,
The fire of love—the Spirit's breath—to ply both steam and sail!

"Speed on thy free and fearless course, thou gay and gallant barque,
And float above the deluge deep, as did of old the Ark;
And safely bear the wretched ones till rest to thee is given
Upon the Mountain of the Lord, in the topmost height of Heaven."



Field Lane Night Refuge for the Destitute. (*See Pages* 82 *&* 221.)

Papers, Original and Selected.

RAGGED SCHOOLS—

THEIR LOCALITY—OPERATIONS—CONDITION—AND RESULTS.

FIELD LANE.

TIME, that mighty worker of changes, performs his task so stealthily, that surrounding objects become imperceptibly altered, so much so, that an effort is required to call to remembrance what they formerly were. One of the most striking illustrations of this remark is the neighbourhood of Smithfield. Here, in a large field, belonging to a gentleman named Smith, in the fourteenth century, the citizens assembled after the mercantile toils of the day were over, to practise the sports of the age, or to enjoy the pleasures of a country walk. Here stood the antique Bartholomew Priory, with its neighbourly sage-looking church, founded in the year 1102, about which, like bees near their hive, were constantly moving the sombre-looking monks. Here criminals were executed, large political meetings held, and many a martyr to religious bigotry and intolerance suffered at the stake. Now Smithfield must be contemplated as a market-place, imbedded in the heart of London. It is supplied with cattle and fodder from places circumscribing a radius of forty miles round London, and does business to the amount of £6,000,000 per annum.

"About the middle of the eighteenth century, such paragraphs as these are of constant recurrence in the newspapers of the day: 'An old lodging-house in Plumtree Court fell down, by which accident seven poor wretches were crushed to death, and many were desperately maimed. There being other houses in the court in a like tottering condition, the mob assembled in a few days afterwards and pulled them down.' To houses of this rickety character, when left untenanted, poor destitute creatures crawled to die. The following paragraph, bearing date the 8th of November, 1763, narrates no isolated or unwonted catastrophe: 'Two women were found dead in an empty house in Stonecutter Street, Shoe Lane. It appeared on the coroner's inquest, by the deposition of two women and a girl, found in the house at the same time, that the deceased women, being destitute of lodging, got into the house, it being empty and open, and being sick, perished for want of necessaries and attendance. The poor wretches who gave this evidence were almost in the same condition. Soon after another woman was found starved to death, in another house in the same neighbourhood.' Even at the present day, there are nests of houses so squalid and rickety, that none but the most abject of the poor would inhabit them, yet which bring high nominal rents, proportional to the number of ragged competitors, and the difficulty of obtaining payment. But it is a striking fact, and one which more than anything else is calculated to impress us with a sense of the numbers of the Pariah *caste* in London towards the middle of the eighteenth century, that while the City has been so much extended, the squalid districts have scarcely multiplied in number or extended in space,

though the dens within them may have been crowded more closely together.

A description of one of these dens, in another state of metamorphosis, has recently been given by a popular writer, in the following words:—

"At the top of Farringdon Street in the City of London, once adorned by the Fleet Prison and by a diabolical jumble of nuisances in the middle of the road called Fleet Market, is a broad new thoroughfare in a state of transition. A few years hence, and we of the present generation will find it not an easy task to recall, in the thriving street which will arise upon this spot, the wooden barriers and hoardings—the passages that lead to nothing—the glimpses of obscene Field Lane and Saffron Hill—the mounds of earth, old bricks and oyster-shells—the arched foundations of unbuilt houses—the backs of miserable tenements with patched windows—the odds and ends of fever-stricken courts and alleys—which are the present features of the place." *

Such is the sphere of the operations of this school. Few were courageous enough to visit this locality alone. But at length a City Missionary was appointed to this district, and penetrated the dark neighbourhood. Appalled at the frequent scenes of licentiousness, vice, and depravity of the most revolting character among old and young, and moved in compassion, especially for the latter, he sought the co-operation of friends, who, at their own expense, rented a miserable small back room at two shillings per week of a Roman Catholic. On the first Sabbath they collected as many as forty-five children, from six to eighteen years of age, who, seated on the floor and without books or system, presented a novel, but most uproarious scene. In a few weeks the numbers increased, a larger room was taken, and now we find our friends in a ground floor in White's Yard, at a rental of 3*s*. per week. Here a severe conflict commenced. The inhabitants regarding this movement as an invasion, assailed the teachers with sundry filthy missiles, who were also exposed to the full fury of the poor Romanists, who by this time had discovered the Protestantism of the movement. They were compelled to take refuge in the first floor for a few weeks, when three rooms were taken in West Street. The little stock of funds was inadequate to the increased expenditure, but the Sunday School Union lent its timely aid in money and in books.

About this time, the attention of Lord Ashley was attracted to this scene of activity and conflict with the powers of darkness, and he became and has continued the unflinching advocate and supporter of this and kindred efforts. Charles Dickens visited the school about this time, and gave a graphic account of what he saw.† Many other gentlemen having heard of what was doing, came to see for themselves, and among them a gentleman connected with "Chambers's Edinburgh Journal," who published the result of his visit in that popular and useful paper, June 7th, 1845, from which we extract the following:—

"The Smithfield 'Ragged School' is situate at 65, West Street, a locality where vice and fever hold fearful sway. To open it in any other neighbourhood would be to defeat the object of the projectors. The very habiliments of the boys, so patched, that the character of the original texture could scarcely be gleaned, would almost be sufficient to preclude their ingress to a more respectable

* Knight's London, vol. ii. p. 351. † See page 82.

neighbourhood, and make them slink back abashed into their loathsome dens. The house has that battered, worn aspect, which speaks of dissolute idleness, the windows are dark and dingy, and the street too narrow to admit a current of fresh air; and it needed, on the rainy day in March in which it was visited, but a slightly active imagination to call up visions of the robberies and murders which have been planned in it, and of which it has been the scene.

"The entrance to the school was dark, and their being no windows to illuminate the rickety staircase, we stumbled into the school-room on the first floor before we were aware. On entering, the eye was greeted by a spectacle to which, from its mingled humour and pathos, the pencil of Hogarth could have alone done justice. We found a group of from forty to fifty girls in one room, and about sixty boys in another; the girls, although the offspring of thieves, quiet, winning, and maidenly; but the boys full of grimace and antics, and, by jest and cunning glances, evincing that they thought the idea of attending school fine fun. Foremost amongst them was a boy apparently aged seventeen, but as self-collected as a man of forty, of enormous head, and with a physiognomy in which cunning and wit were equally blended, whose mastery over the other boys was attested by their all addressing him as 'captain.' The boys had their wan, vice-worn faces as clean as could be expected, and their rags seemed furbished up for the occasion; whilst their ready repartee, and striking original remarks, and the electric light of the eye, when some peculiar practical joke was perpetrated, evinced that intellect was there, however uncultivated or misused. Unless we are greatly self-deceived, we beheld in this unpromising assemblage as good a show of heads as we have ever seen in any other Sunday School, and the remark is justified by what we learned with respect to the shrewdness generally evinced by these children. The predominant temperament was the sanguine, a constitution which usually indicates great love for animal exercise; and during the time we were present, they appeared as if they could not sit quiet one moment—hands, feet, head, nay, the very trunk itself, seemed perpetually struggling to do something, and that something generally being found in sheer mischief.

"Hymns were occasionally sung to lively measures, the girls singing with a sweetness and pathos that sunk deep into the heart; but the boys were continually grimacing and joking, yet all the time attempting to look grave and sober, as if they were paying the most respectful attention. When the superintendent told the boys that he was about to pitch the tune, and that they must *follow* him, the boy before mentioned as the captain cried out in a stage-whisper, 'Mr. ——— says we are to follow him—I wonder where he's going to?' a jest hailed with a general laugh by his confederates.

"Amongst these boys, however, were some to whom the word of kindness was evidently a 'word in season,' and who drank in the tender accents with which they were addressed—perchance for the first time—as if it were music to their souls. Then, again, was to be seen some poor puny lad, as gentle in mind as in body, who was obviously dying from unfitness to cope with the requirements of his circumstances—poor tender saplings, growing in an atmosphere which was too bleak for any but the forest oak to brave. Untrained, except to crime, as most of the children are, much good has already been effected."

The expenditure had now reached £80 per annum, and still the cry went forth—room, room, more room—for children were daily refused admittance, those inside being already too closely packed in an inconvenient, unhealthy room.

Increased successes, however, introduced and multiplied perplexities. Many of the scholars came hungry and could not learn until food was given them, and when dismissed had no homes to go to. More space for the scholars, food for the starving, and employment and shelter for

the destitute, seemed indispensable. In humble dependence upon Divine aid, an appeal was made to the public, and means were provided by which large and commodious rooms, capable of accommodating five hundred children, were obtained and fitted up. Lord Ashley presided over a crowded meeting on the occasion of the opening of the school-room. The collection was large, which, with a grant from the Ragged School Union, met the exigencies of the case. The next day the room was thrown open to the sons and daughters of costermongers, ballad-singers, sweeps, crossing-sweepers, beggars, day-labourers, and many nondescripts. Some of the children who were sent out by their parents to sell fruit, etc., were not allowed to go to school till they had sold all. The character and condition of the homes and the habits of the parents of most of the children militated greatly against the successful operations of the school, as the tender plant placed under the shelter of the hothouse for a season would feel exposure to the cold, so the effects produced by instruction were often blighted by the contaminating influences of home.

Amidst a multitude of discouragements and difficulties our friends continued their efforts in this unpromising soil, and augmented their labours until at length we find them with a Sabbath School having an average attendance of 110 in the morning, 200 in the afternoon, and 400 in the evening, sustained by a staff of 58 voluntary teachers. There is also a Day School of about 200 children, and a Week Evening School with about 170 children, youths and adults. The Sabbath Evening School presents a truly gratifying scene. About 400 scholars, varying in age from three to seventy years, grouped in classes of from fifteen to twenty, clad in garments that would fail to find a purchaser in "Rag Fair," with hair resembling matted tow, and with flesh evidently not on the most intimate terms with soap and water. Here may be seen the man in years and the child reading from the same lesson book, and stammering with erring tongue, the simplest elementary lesson. But what is more astonishing is, that this assembly, which from appearance we might judge a strong police force necessary to reduce to discipline, is governed by the voice or signal of the superintendent; and the soft, gentle voices of the lady teachers are distinctly heard by each in their respective classes.

In the Day School during the winter months are to be seen at one end of the room a group of infants, on one side the juveniles, and on the other a number of rough-looking fellows, such as would make a stout-hearted man tremble to meet in a lonely spot. These are instructed by two female teachers, who have such entire control over them, that a signal is sufficient to restore silence at any moment.

Visiting the Evening School on Monday, 20th September, we found 117 present, and the school in excellent order. In a retired gallery there were six adults and twelve lads mending their own tattered clothes. Of these, eight were shirtless, and five in pristine nakedness, save an old jacket or waistcoat thrown across their laps, having taken off their rags to darn or patch. While making our observations on this class, a lad with plump cheeks and in warm attire ran up the steps, having a thick coat over his arm, and exhibiting a hole in each of its elbows, offered twopence to any one who would mend it. We presently were informed that this boy was formerly like one of themselves, but then among the

most successful of the Shoe-blacks. Scarcely had he handed over the job to a willing hand, before a young man in decent working apparel came up, and took an active part in supplying the industrious ones with needles, thread, and cloth, and giving necessary instructions. This young man we ascertained had been a scholar in the school and an inmate of Westminster Refuge, from which he had been apprenticed, and was now a steady promising young man. Immediately underneath were about a dozen others mending their almost soleless and heelless shoes. At the other end of the school-room were two desks, at which thirty-one youths and adults were learning to write, and four full classes being exercised in reading and arithmetic.

We have now to speak of the Dormitory. This is a very necessary appendage. In the year 1849, Mr. Tomkins, with two friends, visited in the night-time the arches near the school, and found seventeen wretched, homeless, and friendless creatures huddled together, having crawled thither being unable to procure any other lodging-place. They were invited and came to the school the next morning, when bread was given them and subsequently instruction. Lord Ashley hearing of it, with his accustomed promptness and philanthropy visited this scene of wretchedness at midnight, and found a larger number of these poor creatures, some of whom were sent and received into the Westminster Juvenile Refuge and similar institutions, until an attic in a neighbouring court was taken, into which eight were admitted, who were exceedingly grateful though they had nought but the bare boards to rest their wearied limbs upon. Friends who were made acquainted with these facts contributed bread, left-off clothes, mattresses, etc. A small house of four rooms in Fox and Knot Court was shortly afterwards taken and fitted up as a Dormitory. Concerning fifty of these poor creatures it was ascertained that thirty-three had lost both parents, fourteen had only one parent, and three only had both parents living. Twenty-three had no shirt, sixteen no shoes, and most of them had their clothes in a most tattered and filthy condition. Some of them had not slept in a bed for five weeks, others for five months, and a few seldom for two years. At length, by the munificence of a benevolent lady, through the Earl of Shaftesbury, the present Refuge, of which the sketch as a frontispiece to this volume is a faithful representation, was fitted up underneath the school-room. It was opened in May, 1851, and accommodated ninety-eight persons. Had the accommodation been for twice that number it could have been filled every night. It has therefore been enlarged so as to sleep upwards 160 persons nightly. For an accurate description of one of these nocturnal scenes we refer our readers to page 84.

The receipts and expenditure have progressed year by year in proportion to the operations. The first year £10 covered all. The second double that sum. It then rose to £47, £80, £291, £500, and now upwards of £700 per annum is required to meet all claims, and yet there is ample room for extended efforts.

That our friends have not laboured in vain many gratifying results might be cited to show. At first the opposition of parents seemed insurmountable, but at length they signified their approval. On one occasion a father took the teacher by the hand and said, with much pathos, "God bless you sir, for what you have done. My children shall

come every time the school is open, and I shall try to persuade others to send theirs too."

The Missionary of the district writes, "I cannot describe the pleasure I feel in witnessing the change that has taken place among the little ones in the courts and alleys near West Street. The courts are pretty well cleared during school hours; but in the evening it is pleasing to see them in little groups on the steps, in the light of the lamps, singing the hymns they learn at school, such as, 'See the kind Shepherd Jesus stands,' etc. I consider it to be nipping the evil in the bud, checking bad habits, and pruning good ones." The Missionary was frequently told by the parents "that they were glad that there was such a school to send their children to because they had become more obedient, and some of them could and did read the Bible to them."

Twenty-one young men and five girls have been sent to America and the colonies. Very satisfactory letters have been received from them and from their employers, and many now in the school are thus stimulated to good conduct, hoping thereby to obtain the great boon of a passage to a foreign land. Several lads are employed by the Shoe-black Society and promise to do well, beside not a few have obtained employment through the recommendation of teachers and friends. These were once numbered with the outcasts, having no other chance to obtain a livelihood but by practising dishonest arts, under the constant watch of a vigilant police force. It was but the other day a boy came to his teacher, and exhibiting 3*s.* in silver, said, "See here sir, this is my own money, I have honestly earned it—it is better than 6*s.* got by thieving. I was to-day trusted with gold; I rolled it up very carefully in paper and delivered it."

Since the days of the notorious "Jack Sheppard," who made this locality his hiding-place, this neighbourhood has never been without his successor. That one of the fraternity who has attained the unenviable notoriety of being the greatest adept in crime, assumed the name, which is acknowledged by his companions. The present Jack Sheppard has, however, found his way into this house of instruction, where he has sat quietly beneath the sound of the everlasting Gospel for nearly three years; a change for the better is visible in him.

Other cases, both interesting and hopeful, have and still do occupy the watchful and prayerful attention of the superintendent and teachers, who fondly hope that by God's blessing they may be numbered among those, whose character and condition have not only become improved, but who have heard and experimentally learned the way of salvation, and who but for such means would now be pests to society, inmates of our prisons, or candidates for transportation to a penal settlement.

Notwithstanding all this work of faith and labour of love, the work is far from complete. Much has been done, more is being done, but very much remains to be done. There are still many homeless, friendless, and ignorant wanderers, who would gladly participate in the benefits bestowed, but cannot. Why? Because more room—more teachers—and more money are needed. Reader, consider the talents God has intrusted to your care, and inquire, "Lord, what wilt thou have me to do?"

PRISON SCENES.

The Chapel—The Hospital—The Discharge.

(*Concluded from page* 210.)

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives," etc. —Luke iv. 18.

There is a prevailing, but very erroneous opinion abroad, in reference to the reformation of the criminal portion of the community, to the effect, that they who compose that class, must be improved in their moral habits by education, and qualified by discipline of one kind or another *before* they can profit by religious instruction. It is thought that a *predisposition* for acting upon the principles of the Gospel must be imparted by some other agency than the Gospel itself. In accordance with such opinions many schemes have been devised by philanthropists to bring that class up to the point of qualification which it is supposed will predispose them for the introduction of "the religious element" into those schemes. We are unwilling to speak of these opinions in the terms they deserve. Suffice it to say, they are a libel on Him whose love and knowledge of man, and man's necessities, transcend all human philanthropy. In opposition to such opinions, we maintain that it is dishonouring to Christ and his word, to make religion the mere handmaid of human plans of reform, as though it were only a matter of expediency, or convenience, to finish off the more solid work of the philanthropist. The truth is, that the religion of the Gospel is the sole divinely appointed lever for elevating the fallen sons of Adam, and predisposing them for benefiting by the schemes of the philanthropist. Other appliances may alter their circumstances without improving their character—but to limit ourselves to them is only building a house upon the sand. Knowing this to be the case, it is wisely provided that daily Scriptural instruction shall be afforded to the inmates of our prisons, and we wish now to give a brief sketch of the chapel, and its services, by means of which many whose consciences had long been asleep in sin, have been awakened and enlightened thereby.

A more painfully interesting sight can scarcely be imagined than that of a large congregation of some eight hundred or one thousand convicts, varying in age from eight to eighty years. The opinion commonly entertained respecting such persons is, that they are irreclaimable. Were this so we might reserve our efforts and direct them to other objects. But it is not so. Few can imagine how susceptible of kindness the most degraded of our race sometimes appear; or how different are the effects of severity and kindliness in dealing with them. The contrast of the workroom and the chapel will show this. In the former we have seen the passions triumph over discipline and hard labour. In the latter we have seen the stony heart melt under the simple preaching of the Gospel. In maintaining the superiority of the religious element over penal systems, as a reformatory agency, we are quite willing to admit the great value of other means in their proper place and order; and also to allow that a system of punishment is indispensable in the present state of society. But without further comment on this topic we merely observe, that as reformation should never be lost sight of even while punishment is being inflicted, so *that penal system* will be found most likely to accomplish such an important end, which approximates most to the principles of the Divine government which, while it lays on the rod, provides the way of escape for the transgressor. "Accordingly it has been found that the great success which has already attended the efforts made on behalf of 'England's outcasts' is to be ascribed, under God, to the prominence which has been given by the Government, to the moral and religious training of the prisoners."* This testimony points out the value of the chapel services in a prison, and leads us back to our subject.

* The Rev. Mr. Moran, Chaplain, Portland.

The chapel itself forms a complete contrast with the rest of the building. It is more light and cheerful, and tends to convey the impression that when the transgressor has been brought to delight in the instructions given therein out of God's Word, the transition from darkness to light which takes place in the mind is as real as that which takes place in the transition from a prison cell to the prison chapel. Here, too, are fewer emblems of prison restraint—bars and bolts are absent; everything seems to say, that if the gospel be received by faith into the heart, it bursts the bands of sin and imparts true liberty.

The chapel service having begun, it is conducted throughout in a manner that would reflect credit on a congregation of the most spiritual worshippers. Amongst this congregation we could point out several who afford hope their's is more than lip service. Listen to that voice which, in musical tones, leads others in the responses and in the psalmody, and now and then breaks into an harmonious chord. It is that of a young woman whose manner betokens reverence and sincerity. She has lately professed to feel the error of her ways, and has applied for admission to an asylum for penitent females. We pronounce no opinion as to the real motive which has prompted her to do so, except that we know it is not for the sake of worldly gain; we can only pray that she may at last sit down in the asylum of the redeemed above, with her who once stood at "the Master's" feet and bathed them with her tears. They who know the character of such persons, will understand that it requires no ordinary measure of self-denial and fortitude to take the step she is about to take. As the chapel service proceeds, solemnity marks the devotional part of it throughout. The psalm or hymn being sung, all stand in silence till prayer is offered before the sermon; after which, the text is referred to by those who can read. Now you begin to distinguish those who appear to "hear and understand," from the rest of their fellow-worshippers; *they* are so anxious to hear all that is said, the least noise disconcerts them. Others again show that their minds are beyond the precincts of the chapel, probably absorbed in those "revellings and such like," in which they live when at liberty. *These* are generally young persons who have just entered on the path of vice, which at first seems strewed with flowers to tempt them on, until they are confirmed therein. Here and there you see a few who are evidently restless and inattentive—they are Irish and Roman Catholics who are not sufficiently acquainted with English to follow the preacher in his discourse. There are, however, occasional instances even amongst these, when the Gospel "tells" on their conscience and heart. "I did not think such beautiful things were in the Bible," is not unfrequently the remark of some who never heard the Bible read before. As the sermon is being delivered, if its subject is simple and faithful, calculated to probe conscience, and at the same time pour in "the oil and wine" of the promises, to comfort the broken-hearted, you see increased attention; and should the subject of the sermon bear on the history of some wandering prodigal, whose case has its counterpart in many instances in this congregation, you will soon be able to single them out from all beside. As the chaplain refers to the common incidents in such a history, or speaks of the pain and sorrow the prodigal often causes in the family circle—or tells of a dying mother, some of whose last moments were spent in agonizing prayer for her "poor outcast child," then you see how conscience applies the word; the faces of many are covered with their hands, and their sobbing not unfrequently is loud and long-continued. Truth has told on their feelings, and may touch their hearts. The Holy Spirit often teaches the poor and unlearned, through their feelings, rather than their intellect; but whether it be through head or heart, if sinners are turned from the error of their ways, herein we do rejoice.

It may be said, however, tears are not always the sign of genuine repentance, and therefore, although the chapel scene just described may not be one of fancy, yet it does not amount to what the apostle describes as the evidence

of true repentance in 2 Cor. vii. 10, 11; and we may be asked, if we can find any such sorrow amongst our chapel congregation. We must first vindicate these poor people from the imputation of insincerity, which the inquiry insinuates. Their circumstances and habits of life place them beyond the charge of hypocrisy in the manifestation of that apparent penitence we have witnessed. No inducement could be held out to them, of a temporal nature, sufficiently strong to act as a bribe, to tempt them away from the path of vice they have been pursuing. They are all gaining more by the wages of sin than the authorities of a prison could offer, to persuade them to forsake the error of their ways. The most that could be done for a male would be to procure him admission into a reformatory institution, where his sincerity would be tested, at the outset, by fourteen days bread and water, and solitary lodging. And for a female, the inducement held out to every professed penitent, is one or two years probation in some asylum, previous to being employed as a domestic servant. These possess few attractions for persons who have been their own masters and mistresses for years, and have been accustomed to live in sloth, intemperance, and exciting company. The charge of mere excitement, or insincerity, in that burst of feeling not unfrequently heard in the prison chapel, does not lie against those who manifest it. No, these poor people *have feeling*—conscience is not quite seared—and when such motives as the Gospel supplies to "persuade men," are brought to bear on them, when, not merely the terrors of the law, but the persuasion and hope of the Gospel are declared, the word ever proves "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Yes, these poor people have feeling, and often exhibit it in a touching and delicate manner; not a few of them have become trophies of Divine grace, through the preaching of "the truth as it is in Jesus," and have risen again to respectability and usefulness in society.

A young man was committed two or three times to a metropolitan prison in 1849–50. He had passed through many adversities, and fallen into many sins. He was at one time on the verge of Socialism, and again on the brink of despair as to his temporal prospects. In the prison chapel his conscience was aroused to a sense of sin, his heart touched with godly sorrow, his understanding enlightened to perceive the spirituality of Divine things; in a word, his experience became that of the Psalmist in Psalm xix. 7—9. He proved the genuineness of the change wrought in his heart by his after conduct, and is now usefully and honourably engaged in endeavouring, under the guidance of a clergyman, to lead his fellow-sinners to the knowledge of that Saviour by whose grace "*he* now is what he is."

Another of that congregation just described, the mother of a large family, was committed to the same prison, for several months, in 1851. The following is an extract from a letter she wrote to the chaplain within the last few days:—"Believe me, Sir, I do feel grateful to you as the instrument of opening these blind eyes. Kind Sir, what I now write is the truth. Last night I began reading to my children, my husband took his hat and walked out, he will not hear me, he calls me a hypocrite and laughs at me, therefore you can comfort me, and relieve my unhappy mind."

Another, who has been nearly a year in prison, has recently observed, "I feel now in going to chapel as I used in going to the play, or out for a holiday. I have more pleasure every time I go; I feel happiest there. I often lie and think of the sermon and texts, which are as angels from God to teach me." A man who was in the same prison in 1849, came to see the chaplain one day, and observed, "I wished not to go to chapel when I first came into prison, and when there, scarcely noticed what passed for some time; till one day you explained to us the history of the Ethiopian eunuch and his meeting with Philip. You observed, 'This prison may seem a desert place to some of you; you may have come in neither expecting nor wishing to meet with a Philip

to explain and enforce on your thoughts the things pertaining to salvation; but God often leads the blind by a way they know not, and may bring some of you to reflection, repentance, and salvation, through Christ, while you are within these walls.' Those words, sir, were for me. A mother's prayers are at last answered for me, and though she is far away I am longing to see her, to tell her her prayers have not been in vain for the prodigal son." What motive could induce these people to act as related? They had nothing to gain from those to whom the statement was made except the best advice the Lord might enable them to afford. But the fact is, we see in these cases the power of Divine grace and love, to do that *in them*, which all the punishment in the world could never effect; in other words, we see here the way the Spirit of God works in bringing men "from darkness into light," etc., and when effects like these are wrought in criminal cases, we have the best qualification or predisposition for benefiting by those philanthropic systems which supply the opportunity of future honesty, by affording them industrial education. The Gospel is indeed the cement which gives the only stability to all human systems for ameliorating the condition of the perishing and dangerous classes of society. We agree with the observation of a Government Inspector of Prisons, who, when laying the foundation stone of a prison chapel, addressed the assembled convicts thus:—"I chiefly expect success from the moral and religious instruction to be communicated to you in this sacred edifice;" and we admire the spiritual sagacity of his Royal Highness Prince Albert, who manifested his benevolent feelings towards the inmates of the said prison, by presenting a Bible for the use of the chapel, on the first page of which were the following words written by the prince, "Presented to the Chapel of the Convicts at Portland, as a token of interest, and in hope of their amendment.—*Albert.*" Let the truths of that word be preached "without *addition* and without *reserve*," and we shall ever see its power to raise and reform the fallen, "confirmed by signs following," and in the "great day," when the dead, small and great, shall stand at the tribunal of the Lord, we shall, doubtless, find many there, who first learned, in the prison chapel, to offer up the prayer, "Lord remember me."

The Hospital.

The remaining portions of our Prison Scenes are soon described. The hospital room and the discharge might be lengthened out so as to show the general issue of a criminal's career in its true and painful aspect. We might deal largely in illustration under these heads. It is only requisite to observe that the career of the inmates of the prison is one of intemperance and vice of various kinds and degrees, terminating for the most part in a painful death-bed and an early grave. These peculiar vices, especially in females, induce consumption and other diseases, which, as medical men affirm, make the average course of their victims about five years, when they disappear from this earthly scene entirely. Were it practicable to introduce some of those who have not yet started in "the way of the ungodly" to our hospital room, they might learn lessons of wisdom to deter them from taking one step in that way.

We once met with the case of a young woman who, when under the parental roof, would not listen to parental advice and warnings, and as the consequence soon became the victim of her own folly and waywardness. She listened to the voice of the flatterer, and sacrificed her character at the solicitation of one who, while professing attachment, proved himself wanting in respect for her. As might be expected in all such instances, coldness and desertion soon ensued. She then abandoned herself to intemperance and profligacy, was repeatedly committed to prison for disorderly conduct, refused every overture of assistance to forsake the way of the transgressor, and by hard drinking and exposure to all kinds of weather, brought on disease of the chest, which terminated in a galloping consumption.

The more evident it became to others that she was rapidly hastening to the tomb, the less was she herself inclined to believe those who told her so, or attend to the advice not to procrastinate the hour of repentance and application to the mercy seat of Christ for pardon. "Oh! it's only a little cold, I will soon be well," was her answer to every warning. At length she was committed to prison for a month or six weeks for drunkenness. A few days after her admission she was removed to the hospital-room, and was daily visited by the doctor and chaplain. Her real state of body and mind was faithfully disclosed to her, and yet she clung to life, nor would be persuaded she was dying till the hand of the last enemy was upon her. Then she became harassed with painful reflections, which crowded into her mind. The recollection of her filial misconduct, and her former contempt for religious counsel, etc., seemed to make her uneasy, but did not drive her to the throne of grace. With a view to subdue this impenitence, she was reminded of the time when a father or mother, or a Sunday School teacher was wont to tell her of Christ, and tears would flow as associations like these were recalled to view; but in a moment she appeared again as though some secret influence stole over the mind to repel all that was said with a view to lead her to Christ. The very avenues of the mind seemed now and then shut up, and all that she could do was to make an ineffectual effort to express her wants by signs, and when her arm was too feeble to convey her wishes by signs, she would exhibit irascibility if she was misunderstood. For a moment the flickering lamp of life was resuscitated, and as the chaplain approached her bedside to whisper something about "the sinner's friend," and His power to save even in the eleventh hour, the rekindled flame was suddenly extinguished, and the spirit returned to God who gave it. The rest of the scene was also painful. The parents whose peace she had disturbed, had already preceded her into eternity. No friend or relative could be found to pay the last tokens of respect to her mortal remains, which were therefore removed to the dead-room, and in the silence of night handed over to some parish or prison undertaker to be interred the next day, unpitied, and unknown, by those who laid her with the clods of the valley, and without anyone to say, alas! my sister! *Surely* the way of transgressors is hard!

The Discharge.

But we must turn from this subject to notice, in conclusion, "the discharge, or the outcast's prospects." Painful as the scene just described is, the discharge of some friendless one from the only *home* she has known for a long time is, if possible, more distressing to witness. We have known some who have allowed the time to pass by for going into some asylum, until debility, or some four or five years beyond the usual age for admission to an asylum, have excluded them from such places. They have discovered their error when too late. The prison authorities have then had no means of helping them except by a trifling pecuniary assistance, which it is dangerous to give lest it should be spent in drink. The day of discharge arrives, and the prison is left with regret and sorrow. We have known such outcasts to sit down outside the prison gate, and cry bitterly at the prospect before them—"thrown on the world" again, without a friend, or a penny, and with a heart as yet unchanged. Unable to work, and disgusted in some degree with their former mode of life, they have sought admission at their parish workhouse. But it is harder to gain admittance there than to the prison. Their pale face, tottering step, and earnest appeal, are rejected in no gentle terms. A window is broken, they are recommitted to prison, and when next discharged prefer going back to sin rather than encounter "the workhouse people again." The strength of their constitution is gone, they try to excite themselves by drink, and the next thing we hear of one of these is, "she was exhausted and worn through want, dropped in the street, was carried to the workhouse in the last extremity of life, and the door which was closed against the impor-

tunity of the tongue on a former occasion, is opened at the sound of 'the rattles in the throat,' and the equivocal hospitality of 'the house' is afforded when it is too late." Such are the outcast's prospects in many instances when leaving prison. Others there are who have "friends to meet them at the gate," with a bribe in their hand to induce them to go back to their former ways. But we must now conclude our subject, and we do so in the words we commenced with, namely, "That it may please Thee to shew *Thy* pity upon all prisoners and captives."

A—— C——N.

MANCHESTER AND ITS JUVENILE REFUGE.

It was a dull, dark evening in October. It was nearly eight o'clock as I wended my way towards St. John's, along Deansgate. It was a busy scene. Swarms of rude women and rough-looking men pushing in and out of the numberless public-houses and beer-shops, ("wine-vaults" they are called there, but they are mere "gin palaces" or drinking shops,) groups of idle boys and girls hanging round the windows of the ever-recurring pork-shops, sweet-shops, and picture-shops. Over-grown girls, without bonnets or shawls, bare-headed and bare-shouldered, hanging on the arms of half-tipsy soldiers; sauntering about, and ever and anon jostling the decent factory girl or operative as they "homeward plod their weary way," after their daily toil. It was a heart-sickening scene, and spoke loudly of man's depravity and God's long-suffering mercy. On all sides what tendencies to evil and inducements to crime—what temptations to vice, especially to the young!

Many of the streets leading out of Deansgate are the very lowest in Manchester, infested by thieves, pickpockets, vagrants, tramps, and bad characters of all kinds. I walked through several of them; they did not strike upon me as being so dilapidated, rickety, filthy, and foul as Westminster. They had mostly a narrow pavement, tolerably clean, and windows very little broken; but the sombre dulness of their narrow streets, without shops to enliven them; the closed shutters or drawn blinds; the suspicious looks of the inmates who peeped from dark doorways on the passer-by, and the rude invitation from some immodest female to walk in,—told of deeds of darkness and of filthiness, that made one shudder, and feel glad to escape from such a hateful neighbourhood. I was told that the police could almost always there find whom they wanted. Any young man who, tempted to rob his master's till in order to treat some girl to the play or the tea-gardens, absents himself from his place—or any young girl, drawn away into sin from the family where she has hitherto borne a good character, and whom a kind-hearted mistress still hopes to reclaim—are almost sure to be found in this locality.

But we must pursue our way towards the point of our destination—and that is the Juvenile Refuge in St. John's Parade. Its situation is good, being open in front, and a corner house, with two fronts and two entrances, but it has a very small yard, not enough for the children to play in, and they are compelled to make up for this by using the cellars, or basement, as a sort of covered play-ground and washing place. Above that, on ground floor, there are a committee-room, a dining-room, a sitting-room, (for master and mistress,) two kitchens, and two lobbies. On the first floor, a school-room, bristle-room, sewing-room, bag-room, shoe-room, and small joiners' shop. On top floor, three or four bed-rooms and a printing-room. The rent for the whole is only £55 a year. The staff consists of the indefatigable Mr. and Mrs. Bryan and two servants. Three boys and one girl sleep on the premises and assist in household work. One lady pays for two of these at the rate of 1*s.* 3*d.* a week each. They have as yet no regular dormitory, and all the other scholars go home every day, being mostly able to find a home though

they always cannot find food. They are a very destitute class, and fit objects for a refuge like this. It was too late in the evening to see the children or the various operations of the school; but about two o'clock next day I again called, and Mr. Bryan showed me the boys, of whom there were about three dozen making canvass bags. Several others had gone with a parcel of bags just finished, and the master told me he could safely trust them at any time with any amount of bags or money.

In one room the canvass is laid on a table and cut to the size required, many four feet by two, some much less. In the other room each boy stands with his bag hooked to the wall, and sews away most vigorously, often singing all the time. They are paid a trifle for their work, and thus stimulated to do it quickly and well. When work comes in that is required to be done in a hurry the boys don't seem to mind how long they keep at it—poor things—for they want to please master and to get tickets—worth ½*d.*, 1*d.*, or 2*d.* each for certain jobs, which are exchanged monthly for money; and I was told that one boy earned 10½*d.* in this way by one job that came in on Wednesday, and was done by Saturday, namely, one thousand canvass bags, many other boys earning lesser sums by the same job. There is a large consumption of such bags among the grocers in Manchester, and the price paid for making is generally 1*d.* each.

As I looked at these poor outcast children thus cheerfully at work for a small pittance, I thought how sweet is labour, after all; though originally a curse, yet how often God turns it into a blessing. Why should not all our schools—British Schools, National Schools, and even Boarding Schools, have their industrial classes? Why could not all our children, boys and girls too, be taught to do something with their hands when young? What an amount of suffering it would save them, poor creatures, when they grow older!

Having expressed my gratification at the bag department, I was shown where boys make jackets and clog shoes for each other. The printing-room pleased me much. The skill attained by the boys in this branch of industry has been very considerable. It is regarded as a privilege to assist in printing, and only the most deserving boys are permitted to do so. The Reports of Night Asylum, and their own Report, (just published,) are sufficient proofs of their progress, and are really very creditable productions. The presses are now almost constantly at work printing labels, bills, reports, etc., and many kind friends adopt this mode to help the Institution.

It was gratifying to find that the profits on the Industrial department for the year was £50, being £15 more than the previous year.

The daily routine I found to be as follows:—Children come at seven; breakfast and wash at eight. Then the Bible lesson, examination, and prayer, classes for reading, etc., from nine to twelve. Dinner at half-past twelve, consisting of rice one day, soup two days, dumplings or potatoes other days, except Sunday, when beef and bread are given. The afternoon is spent in industrial work till five; and after engaging in singing and prayer for half an hour the children get a piece of bread, and are sent home for the day, except the four or five that sleep on the premises. With respect to the children going home every day, I was told that not only had the advantage been most manifest in the conduct and character of the children, but the Committee had the satisfaction to know that the good derived in the school had been, in many instances, taken to their homes, and made instrumental in the hands of Providence in reforming what were before vicious hearths, and making them to present very different aspects now. Perhaps, thought I, some of these wretchedly depraved homes are what I saw the previous evening.

This school has now been established six years. "Its main object is to afford shelter and refuge to a large class of children that are found in Manchester, (and most large towns,) exposed to the influence of vice and profligacy by poverty or neglect of parents, and to teach such children to employ themselves usefully and industriously; so that when they leave the school

they may be able to gain an honest livelihood." But it has been found that in order to store the mind and train the heart, or employ the hands, the body must first be fed; and by necessity the Committee of the school have found themselves compelled to give food. That alone costs £213 a year, or about 9*d.* a week for each child, there being an average attendance of 104 children. This is surely exceedingly moderate, and it is not fair that a Committee so careful, and a Treasurer and Secretary so zealous, should have to struggle for funds, and be at this very moment in debt, having expended in the last year more than they have been able to raise. The cost of the whole establishment, including rent, salaries, and every expense, is about £600 a year, or less than £6 for each child. Surely those ladies who last year collected £127 will still persevere and try to double it in 1853. And surely Sir John Potter, the President, whose praiseworthy zeal mainly contributed to the grand fact of £10,000 being raised in Manchester alone, for the purchasing and opening of a Free Library for the working classes of Manchester, will lend his powerful aid, and put the school into a more satisfactory condition. Is it not to be regretted that the Committee should be compelled to resort to dramatic festivals for funds? We have seldom found any good results from religious institutions linking themselves with either theatres or balls. We would advise them to look forward to a higher source—praising God for all that is past, and trusting Him for all that is yet to come. It is the fundamental rule of the school that the Holy Scriptures should be read in it daily; and though no distinction of sect or party is known there, yet all the instruction given is based upon the Scriptures.

At a meeting held since our visit, Canon Clifton stated, that out of 651 who have entered the school since it began, only 68 have been discovered who have gone back to their old practices; while many, very many, have been raised, placed out, and are now doing well. He stated, that last year alone 36 had left to go to work; and some instances quoted in the Report were very pleasing—for example:—

J. G., gets good wages at a print works, where he has been three years.
J. P., eighteen months in a merchant's office, and doing well.
S. D., fourteen months in a tin-plate workshop.
G. L., nine months in a bakery.
M. A. K., married respectably, and gone with her husband to America.
M. E., a servant two years.
S. A. L., a servant a year and a half.
J. W., two years at a shoemaker's.
J. W., one year at a shoemaker's.

The following is an exact copy of a letter from a boy who has left the school:—

"Dear Sir,—I take the opportunity of writing these few lines to you, hoping to find you in good health, as this leaves me in at present. Dear sir, I never shall forget the kindness you shewed to me when I was in need of it; but you, and Mrs. Bryan father and mother to me. I was a boy that was going about the streets begging my bit from door to door; but the Lord drove me into the hands of you and the the kind gentleman, that has a feeling for all poor orphans. Dear sir, I had a father, but he forsook me, he put it into my head for to deny him, and to say that I had no one belonging to me; but me being a fraid to tell the truth, I denied I had any one belonging to me. But my father and me had a falling out, then I told I had a father, and through this falling out I had to leave my father's house, then I had no where to sleep, unless I was to go on the streets for all night. But you, Mr. Bryan, you have found me board, lodgings, and washing, until I was able to some employment for myself. But I hope I will see the day that I will have it in my power to return something in advance for my kind support. So I have no more to say this time, but remaineth

"Your truly and affectionate scholar, until death,

"J. F., J. F."

It was also stated at the meeting that there were 2,000 children at least in the boroughs of Manchester and Salford, who ought to be taken into some such refuge as this, the greater part of whom were now growing up in idleness and vice. Another fact which was stated is very striking, that of 119 children admitted last year, 75 could neither read nor write. And this too in Manchester, the birthplace of the League, with its cotton lords, and where £27,000 was raised in twenty-five minutes in support of free trade.

LECTURES TO THE POOR.

In our last number a notice was given of a Lecture on Nineveh, by Benjamin Scott, Esq., which was illustrated by the beautiful diagrams just got up and published by The Working Men's Educational Union. That lecture was meant to show how subjects of this kind, ancient and scientific as they may to many appear, can be made interesting and instructive to the mass of our working population. It was then acknowledged that Mr. Scott was quite successful in proving this.

A second Lecture was delivered on October 27th, the Hon. A. Kinnaird in the Chair. The subject:—"America, or North American Indians." It was delivered by Mr. F. Baron, a self-taught lecturer, and was intended to show how the youngest and most ignorant class of children can be pleased, interested, and taught by pictorial lectures. In order to prove this fully, twenty ragged boys and girls, from eight to twelve years old, from the Field Lane Ragged School, were present, and to them the lecturer addressed himself. He showed by a map the boundaries, lakes, mountains, and rivers, of North America, and asked numerous questions, which the children seemed to take great delight in answering. He next described some of the tribes and their habits—animals and their uses—women, infants, modes of rearing children, etc; during all which the children listened with remarkable attention. As he proceeded he drew moral and Scriptural lessons, and impressed Bible truth mainly by contrast. He spoke one hour and a half, and when he came towards the close the children begged he might go on, as they were "*not at all tired,*" *and could sit and hear* "*such stories all night.*"

At the conclusion of the lecture, Mr. W. Locke proposed a vote of thanks to Mr. Baron for his very interesting lecture, which was cordially responded to. He had the opportunity of knowing that Mr. Baron had acquired all his knowledge of America—of lecturing—of making diagrams, (all those in the room, about forty in number, having been prepared by himself)—in his "leisure hours." He was in trade like most Ragged School teachers, but that did not prevent him finding time to do many things besides. This should act as a stimulus to all present to see what they could do in this way, and they had not the difficulties to contend with that Mr. Baron had—for now diagrams were prepared by the Working Men's Educational Union for amateur lecturers, and not only diagrams but skeleton lectures, and a list of approved books, by which any one of moderate industry and ordinary talents could qualify themselves to give a lecture to working men or children in two or three weeks. As to expense, it was very trifling. The ten diagrams on Physiology could be had for 15*s*. Thirty on Nineveh for 45*s*. Twenty-three on Astronomy for 34*s*. 6*d*.; and Ten on Habitations for 15*s*. This could be easily repaid by charging for tickets 6*d*. each, while children might be admitted as a reward for good conduct gratuitously. Some additional attractions were needed for the Ragged School, especially in summer evenings. Here was one. Let teachers and others take advantage of it. Any further information would be furnished on application to the Secretary, 43, Skinner Street, Snow Hill.

Plans and Progress.

BIBLE QUESTIONS.

Answers to October Questions.

Question 25.—*First Prize.*—Susannah Watson, aged 11, Dover Ragged School.

Second Prize.—Mary Ann Dyer, aged 11, Dover Ragged School.

Question 26.—*First Prize.*—Bridget Corkren, aged 10, Ramsey Lane, Edinburgh.

Second Prize.—Nicholas Berry, aged 9, Ramsey Lane, Edinburgh.

Question 27.—*First Prize.*—Joanna Smart, aged 10, Edward's Mews.

Second Prize.—Christiana Thompson, 13, Harrington Street, Liverpool.

Approved.—Rebecca Osborn, Thomas Thornton, Elizabeth Crawford, Ann Cross, Isabella Cormack, Euphemia Murray, Isabella Riddell, Mary Ann Dyer, John Higgins, John Ballantyne, James Grieve, Stephen Dorsay, Pat Dorsay, Isabella Jane Foulkes.

Correspondence.

To the Editor of the Ragged School Union Magazine.

Edinburgh, November 10, 1852.

Dear Sir,—I trust you will permit me to make a few observations on the letter by J. M. which is published in the number of your Magazine for the current month. Your correspondent says, that the "supporters of Ragged Schools have undertaken the reclamation of a certain number of individuals," that "the public, unless we bestir ourselves, will assuredly charge us with all the responsibility of providing for these reformed children," and that therefore we "vigorously disclaim this as part of our duty, and announce it to be utterly impossible that it should be accomplished by us alone." He immediately asks, "who is to provide for our reclaimed population?" and replies to the question by saying, that "Dr. Bell says the Government."

J. M. does not say whether he thinks this is a right or a wrong answer, and having stated nothing that invalidates the principle on which the proposition is based, I proceed to comment on the "objections and drawbacks" to the plan I ventured to indicate whereby I think the principle might be reduced to practice.

Your correspondent says that a plan is wanted, that all are agreed that "something must be done," and he invites me to propose this something which I would be able to "carry into effect if permitted to do so." Here we have the *argumentum ad hominem*, which is always a weak one. The question is not what I could do, but what a capable executive could do; and I beg to assure J. M. that I would not have proposed the plan to which he objects, had I not thought it could be carried into effect.

However this may be, it is time enough to work out details when the principle of a proposal is admitted. There is a vanity in the idea, that it is possible to invent a plan that will please everybody. This truth is largely illustrated by the history of inventions, and by that of practical legislation. It is no real objection to any plan that it does not at first meet with general approbation, for it is true, that if the plan is sound in principle it will be efficient in practice, if the principle is duly attended to.

I am asked in paragraph 5:—

> "How could the Government legally detain any such emigrants in such an institution? Would they not all abscond the very first day after landing? Can we imagine (at least in Australia) a large building filled with five hundred boys and girls, without some power of detention exercised by its managers?"

The use of the phrase "legally detained," gives a tinge to the plan that does not

belong to it. It suggests the idea of forced expatriation, and of compulsory detention. This is calculated to excite prejudice. Are the boys "legally detained" at the Ragged Schools in London? Are they *detained* at all? If they are not *detained* how does it happen that they *remain*? I object to the phrase "legally detain" in the connection in which it is employed. The question is put in another form, and, if I understand it right it is this—if the Government could not legally detain them, would not every one of them abscond "the very first day after landing?" Has any boy hitherto sent out done what J. M. fears every one of his successors would do? I doubt much if the question could have suggested itself to the manager of a Ragged Industrial School in this division of the kingdom. Boys no doubt do abscond from our schools, and from what schools do boys not abscond? As regards the boys at the Ragged Industrial Schools the temptation to abscond is often strong, and the facility for doing so is great; but only a portion yield to the temptation, and but a small minority of these permanently desert. The majority of the permanent deserters are the most experienced police subjects, lads who would be greatly our debtors could we legally detain them at school, and in due time transfer them to one of the colonies. If the children do not as a rule abscond from the Ragged Industrial School, why does J. M. fancy they would abscond from such an institution as I have suggested? If they do not yield to strong temptation at home, why should they yield to weak temptation abroad? If they are safe at school in a crowded English, Scotch, or Irish city, why should they be deemed in danger if comfortably located one hundred miles from a township while in Australia? J. M. speaks of "the struggles of our Ragged School children to obtain suitable employment *here*," and I can assure him that the morale which causes boys to struggle honestly for life in the wilderness of the Metropolis, will remain with them when on board ship, land with them on the shores of Australia or America, and continue to characterize and influence them when there. What would neutralize it? But supposing the majority were to abscond the very instant they landed—seeing that it is better that they should abscond to the bush in Australia than to the wilds of St. Giles's, to the wastes of the Grass Market, or to the putrid puddles of the Goosedubs in Glasgow. I have faith in the Ragged Industrial School, and I have yet to learn why I should not have faith in a supplementary institution based upon the same principle, fashioned on the same model, and located far away from London. The power of detention would be the same as that exercised in the Ragged Industrial School, *plus* a power analogous to that possessed by the master over his apprentice.

In paragraph 4 I am asked—

> "What would be the nature of the establishment proposed to be founded in the colony, so as to give any reasonable hope of pleasing all parties concerned? The question as to the religious teaching in such an institution is one of sufficient difficulty to overthrow the whole project. Are there any good reasons for educating the children *at all* on this side the sea if they are to have a whole year of it when they land in another hemisphere? Or are there reasons for educating them *there* for a year where work and food are supposed to be plentiful around them?"

To the first of these questions I reply, that I have no hope of a plan being proposed that will, in the first instance at least, please even the majority of the individuals referred to.

To the second question, I reply, Most certainly. Does one year suffice for educating and training a city Arab?

To the third question, I give a similar answer, that is, if they are sent out at fourteen years of age. Sixteen years of age is, I believe, the earliest period at which boys can be expected to prove efficient colonial servants.

In the sentence that is interjected between the first and second interrogatories, the voluntary principle seems to be hinted at as being an obstacle in the way of the question at issue being solved. It may be so, but I think it will break before it is stretched so as to include the case in hand, and I do most sincerely hope that neither it nor any other abstraction will ever be permitted to entangle this question.

In paragraph 3 I am asked, "who are to select the emigrants?" The meaning of the proposal precludes the idea of selection. At present with only a few pounds sterling in our little tin box, we must of necessity select, and give to one or two as a reward, what I think should be given to very many, even to as many who, sound in

body, have been efficiently educated and trained in our Ragged Industrial Schools. If it were necessary to apply the principal of selection, I should be tempted to regard the system on which we are now acting a failure. The necessity would constitute strong presumptive evidence of this. But such is not the fact, *ergo*, the principle of selection will not apply—selection in reference to fitness.

I must here remind J. M. that in my paper I spoke of the product of Ragged Industrial Schools, and made no reference whatever to Ragged Schools.

A Ragged Industrial School properly so called is an institution in which children are located every day, Sabbath included, from morning till night, in which they are *fed*, educated, and trained; in which they are taught the elements, so to speak, of different kinds of handicrafts, such as shoemaking, carpentering, tailoring, box-making, etc., and in which they are in effect removed from the evil influences which made them what is technically called ragged children, and figuratively City Arabs.

This is not the definition or outline description of a Ragged School, and in what I wrote I referred to the former alone, as announced by the title of my paper.

I am next asked, "What qualifications are really needful?"

The qualifications really *needful* are those acquired in all well-managed Ragged Industrial Schools; and those that are *desirable* for the colonial servant are the needful qualifications, *plus* the qualifications that can only be acquired at an Industrial School town, which I propose should be in the colony.

Again I am asked, if the emigration I propose would not "at once remove the stimulus now forcing the idle to work in this country, and be a sad unsettlement of the struggles of our Ragged School children to obtain suitable employment *here?*"

I don't understand this. What stimulus is now causing the idle to work? There is no stimulus effecting work among the idle in any city that I am acquainted with, and I have not heard of any stimulus of any kind anywhere that is in successful operation among this terrible class other than the pauper labour test, and the compulsion exercised in the prisons.

I am requested to contemplate the struggles of ragged children to obtain employment. Truly this is a sad subject for me to meditate upon. Children struggling for employment! Childhood in the mass struggling for life! In the name of nature and humanity let this be unsettled.

In paragraph 2, your correspondent says, "I believe the majority of the Committees of our Ragged Schools have determined *not* to send their emigrants to Australia. Why? In the Annual Report of the Ragged School Union for this year, p. 9, I find that of "54 young persons (who) have emigrated under the auspices of the Union" during the year, 37 were sent to Australia. I am not particular about the locality, it is about the thing I am solicitous; and if America is a more suitable place to which to send them, by all means let them be sent thither.

I have now reached the beginning of the objections. It is said under No. 1,

> "He (Dr. B.) proposes that *the Government* should undertake the work (of providing for the reclaimed children.)
>
> "Hundreds of Ragged School Teachers would be unwilling to surrender the intended emigrants of their schools to any Government official.
>
> "Are the Government to give free passages to criminals and destitute people when it must refuse to assist the industrious and honest?"

I do not know why Ragged School Teachers should not have confidence in Government officials. I think they ought to have *entire* confidence in those who would be appointed to the special service referred to by our Colonial and Home Secretaries. In reference to the question, "Are the Government," etc., I remark that I do not perceive the relevancy of it. We are not speaking about criminals and destitute persons, but about the products of Ragged Industrial Schools. The argument to which this question leads involves a fallacy, which will be apparent when I ask, Should the public educate the ragged children, when they refuse to educate the children of the industrious classes? To do for the industrious and honest what nature and religion alike declare they should do for themselves, is to damage their morals and rifle them of their independence. Render it *possible* for them to educate their children themselves and the relative duty is discharged. I think the Government is right in refusing to assist the industrious and honest in the manner referred to, because I see that they can assist themselves. But this is not the case with Ragged Industrial School children. The question would be argued on its own merits or the reverse, and not upon the merits or demerits of a supposition referring to another and entirely different

subject. The argument which I indicated in support of the proposal that has been objected to was threefold—to wit:—

1st. Safety for the children educated and trained in Ragged Industrial Schools, properly so called.

2nd. Good labour supply for colonial employers.

3rd. Removal of surplus population, and diminution of misery, vice, and crime in the cities of Great Britain.

If to transfer these children to one of the colonies is *not* to place them in comparative safety—If boys and girls, educated and trained in Ragged Industrial Schools are *not* likely to prove good colonial servants, (in the mean time the evidence is all in favour of the *affirmative* proposition)—If to subtract the children of the dangerous, because corrupt and corrupting classes, is *not* to subtract surplus population—and if to do for and with these children what we are now doing, and then do what is best fitted to secure their prosperity, is *not* calculated to diminish misery, vice, and crime in the cities of Great Britain, let this be averred and substantiated.

Should there or should there not be Emigration in connection with Ragged Industrial Schools? If there should, how and by whom should it be conducted? I am told that Ragged School supporters vigorously deny that they should provide for the children they reclaim, and I am justified in concluding that the reclaimed children will not be provided for by them.

There are only two other ways of it. Either the reclaimed children must provide for themselves or those who are not the supporters of Ragged Schools must do it. But it is admitted that the children cannot provide for themselves, for all agree "that something (very substantial) must be done for them. The forty-two memorialized are before me. This narrows the question, and we are forced to adopt the second alternative, namely, those who are not the supporters of Ragged Schools should do what is required. I think this party is the public, and I see a great propriety, to say the least, in the public doing this work. The work in reality is national, and the nation should do it.

Before concluding, I must say, that in making the foregoing remarks I do not mean to evidence, nor do I wish it to be understood that I am wedded to the idea to which objection has been taken by your correspondent. So little is this the case, that, desiring to be succinct and not to encroach too much on your valuable and limited space, I refrain from suggesting other alternatives. One of these has reference to the millions of cultivable acres in England, Scotland, and Ireland, which have never been cut by spade nor torn by the teeth of harrow.

In my estimation any plan is a good one which fulfils two conditions—to wit:—

1st. The enabling the alumni of Ragged Industrial Schools to go into a *good* labour market (*good* for *them*) at a *suitable* age.

2nd. The doing what is necessary in order to save them from relapse during the interval between their leaving school and going into the said market.

I entirely agree with your Correspondent when he says that our rulers are not "justly chargeable with negligence in attending to our suggestions, or apathy in carrying them into effect."

I am, yours faithfully,

J. Bell.

Intelligence.

THE LIVERPOOL RAGGED SCHOOL UNION

Held its anniversary on the 25th October. Samuel Holmes presided, and in his opening address said: Amongst the many institutions which existed in this town, and which had sprung from the beneficent genius of Christianity, there were few which were much more interesting than that which had assembled them together on that occasion. Our infirmaries, our dispensaries, our orphan houses, our places of refuge, our workhouses, were all indicative of the great struggle which had been going on between vice and virtue, between truth and error; and this must go on increasing in intensity so long as we lived in a fallen world, and until the period when our Redeemer should come and take all things to himself. In the midst of the benevolence which, however, had characterized the age in which we live, one

class, and a most interesting and important one, had been overlooked. Our towns and cities contained within their darkest recesses, masses of juvenile and wretched beings, and masses of destitution of an appalling description. Children abandoned by their parents, numbers who were the offspring of vice, numbers of orphans who had no heart to pity them and no hand to help them, might be found in abundance in the dark recesses of the lanes and the alleys, and the courts of the cities of England. Those little beings infested our markets and public thoroughfares; they seemed destitute of moral principle; they learned to steal, and no wonder they did so when it was to satisfy the cravings of hunger. The language which they spoke was the language of devils, for he had heard little creatures uttering oaths of the most appalling and dreadful description, and they knew no better. They were ignorant of the moral duties, and it might truly be said that they were without hope and without God in the world; and, until very recently, no man seemed to care for their immortal souls. Those creatures filled our prisons, and the magistrates did not know how to deal with those cases, for it was a hard thing to send those little creatures to prison for offending against a law of which they were in perfect ignorance; and thus they became the pest of society, and would eventually become a burden to the community. Yet every one of those little outcasts was an immortal being, though clothed in rags.

The Secretary then read the Report, of which the following is an abstract:—

In the last Report the number of children attending Ragged Schools was stated to be about 2,700. During the past year there has been an increase of about 500, and by a careful examination it has been found that of these otherwise neglected little ones, upwards of 1,500 are stated to be able to read, that about 350 are known to be in stated attendance on places of worship, whilst more than 200 have been provided with situations, and in most cases are conducting themselves satisfactorily to their employers, and thus bidding fair to be creditable members of society. When it is borne in mind that these children are almost without exception of the very lowest class, accustomed to the aspect of vice in its worst and most revolting forms, and who, but for the instruction conveyed through Ragged Schools, would have remained as ignorant as the most degraded savage, it is surely a matter of heartfelt gratification to every Christian, that in the town of Liverpool an instrumentality is now at work by which, in a short time, and with comparatively such small pecuniary means, so great an amount of good has already been accomplished. Nor would your Committee fail to remind you that the knowledge thus communicated is not secular alone. In every school supported by the Union, Scriptural knowledge must be imparted, and it would be wanting in faith in the grace of God to suppose that there would be no spiritual fruit to spring from the seed thus "broad-cast" into so many young hearts. Of the 200 thus provided with situations, upwards of 80 have been drawn from the Industrial Schools; and so much do the public already appreciate the effect of the training and discipline which these institutions afford, that no difficulty is experienced in obtaining employment for such boys as the superintendents can recommend.

It must never be forgotten that the highest and noblest aim of the system is to act on the mass of juvenile degradation and wretchedness, and through the children to reach the parents; thus, gradually, but surely, elevating the whole class morally and physically. There is a power in the good to propagate itself, as well as in the evil; and among the many testimonies which the Ragged School teacher can joyfully bear to the faithfulness of the words of the Great Master, perhaps none are so present to his mind as the truth of the parable which likens the kingdom of heaven to leaven. Any indications, therefore, of the influence of Ragged Schools being felt on a large scale are peculiarly encouraging, and it is with deep gratification that the Committee refer to the following extract from the charge of the Recorder of Liverpool to the grand jury at the February sessions, held this year. Adverting to the pleasing fact that the state of crime in Liverpool was below the usual average, he added—"*That among the influences tending to the prevention of crime, the institution of Ragged Schools stood conspicuous.*"

Owing to the unwearied exertions of the Treasurer, the funds of the Union are in a better condition than by last Report. Thirty Ragged Schools may be said to be in active operation amongst us. It must be remembered that to afford school accommodation for fifteen thousand uncared for, untaught, ragged children, which, by a careful computation, are known to be in Liverpool, we would require, at least, a fivefold addition; and as there are many destitute localities yet unprovided for, it would be most gratifying to the Committee to find themselves in a position, by the liberality of their fellow townsmen, to extend a helping hand to those whose hearts may be stirred up to make additional efforts for the rescue of the multitudes of children who are perishing for lack of knowledge.

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